THE CONFESSION OF FAITH,

And the

LARGER and SHORTER

CATECHISME,

First agreed upon by the Assembly of Divines at *Westminster.*

And now appointed by the Generall Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdomes.

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The Act of the Generall Assemblie, Approving the *Confession of Faith.*

Edinburgh 27. August 1647.

Antemeridiem.

Sess. XXIII.

A Confession of Faith for the Kirks of God in the three Kingdoms, being the chiefest part of that Uniformity in Religion Which by the solemn League and Covenant we

are bound to endeavour ; And there being accordingly a Confesion of Faith agreed upon by the Assembly of Divines sitting at Westminster, *with the assistance of Commissioners from the Kirk of* Scotland; *Which Confession was sent from our Commissioners at* London *to the Commissioners of the Kirk met at* Edinburgh *in* January *last, and hath been in this Assembly twice publikely read over, examined, and considered; Copies thereof being also Printed, that it might be particularly perused by all the Members of this Assembly, unto whom frequent intimation was publikely made, to put in their doubts and objections if they had any; And the said Confession being upon due examination thereof found by the Assembly to be most agreeable to the Word of God, and in nothing contrary to the received Doctrine Worship, Discipline, and Govern-*

me

ment of this Kirk. And laſtly, it being ſo neceſſary and ſo much longed for, That the ſaid Confeſſion be with all poſſible diligence and expedition approved and eſtabliſhed in both Kingdoms, as a principall part of the intended Uniformity in Religion, and as a ſpeciall means for the more effectuall ſuppreſſing of the many dangerous errours and hereſies of theſe times; The Generall Aſſembly doth therefore after mature deliberation agree unto and approve the ſaid Confeſſion as to the truth of the matter (judging it to be moſt orthodox and grounded upon the Word of God) and alſo as to the point of Uniformity, Agreeing for our part that it be a common Confeſſion of Faith for the three Kingdoms. The Aſſembly doth alſo bleſſe the Lord, and thankfully acknowledge his great mercy, in that ſo excellent a Confeſſion of faith is prepared,

and thus far agreed upon in both
Kingdoms; which we look upon
as a great strengthening of the
true Reformed Religion against
the common enemies thereof. But
lest our intention and meaning be
in some particulars misunder-
stood, It is hereby expresly Decla-
red and Provided, that the not
mentioning in this Confession the
severall sorts of Ecclesiasticall
Officers and Assemblies, shall be
no prejudice to the Truth of Christ
in these particulars to be expres-
sed fully in the Directory of Go-
vernment. It is further Decla-
red, that the Assembly understand-
eth some parts of the second Ar-
ticle of the thirty one Chapter,
onely of Kirks not setled or con-
stituted in point of Government;
And that although in such Kirks,
a Synod of Ministers and other fit
persons may be called by the Ma-
gistrates authority and nominati-
on without any other Call, to con-
sul

ſult and adviſe with about matters of Religion; And although likewiſe the Miniſters of Chriſt without delegation from their Churches, may of themſelves, and by vertue of their office meet together Synodically in ſuch kirks not yet conſtituted; Yet neither of theſe ought to be done in Kirks conſtituted and ſetled: It being alwayes free to the Magiſtrate to adviſe with Synods of Miniſters and ruling Elders meeting upon delegation from their Churches, either ordinarily, or being indicted by his Authority occaſionally and pro re nata; *It being alſo free to Aſſemble together Synodically, as well* pro re nata, *as at the ordinary times upon delegation from the Churches, by the intrinſicall power received from Chriſt, as often as it is neceſſary for the good of the Church ſo to aſſemble, in caſe the Magiſtrate to the detriment of the Church*

withhold or deny his consent, t
necessity of occasionall Assem
lies being first remonstrate unt
him by humble supplication.

A. KER.

THE

THE *Confession of Faith*, First agreed upon by the Assembly of Divines at *Westminster*,

And now appointed by the Generall Assembly of the Kirk of SCOTLAND to be a part of Uniformity in Religion, between the Kirks of *Christ* in the three Kingdomes.

CHAP. I.

Of the holy Scripture.

ALthough the light of Nature, and the works of Creation and Providence, do so far manifest the Goodnesse, Wisdom, and Power of God, as to leave men unexcusable *a*; yet are they not sufficient to give that knowledge

a Rom. 2. 14, 15. Rom. 1. 19, 20. Psa. 19. 1, 2, 3. Rom. 1. 32. with chap. 2. 1.

of God and of his Will, which is necessary unto salvation *b*. Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his Will unto his Church *c*; and afterwards for the better preserving, and propagating of the Truth, and for the more sure establishment and comfort of the Church against the corruption of the flesh, and the malice of Satan and of the world; to commit the same wholly unto writing *d*; which maketh the holy Scripture to bee most necessary *e*; those former wayes of Gods revealing his Will unto his People, being now ceased *f*.

b 1 Cor. 1. 21. 1 Cor. 2. 13, 14.

c Heb. 1. 1.

d Pro. 22. 19, 20. 21. Luke 1. 3, 4. Rom. 15. 4. Mat. 4. 4. 7, 10. Isaia. 8. 19, 20.

e 2 Tim. 3. 15. 2 Pet. 1. 19.

II. Under the name of Holy Scripture, or the Word of God written; are now contained all the Books of the Old and New Testament, which are these:

f Heb. 1. 1.

Of

Of the old Teſtament.

GEneſis
Exodus
Leviticus
Numbers
Deuteronomie
Joſhua
Judges
Ruth
I. Samuel
II. Samuel
I. Kings
II. Kings
I. Chronicles
II. Chronicles
Ezra
Nehemiah
Eſther
Job
Pſalmes
Proverbs
Eccleſiaſtes
The Song of Songs
Iſaiah
Jeremiah
Lamentations
Ezekiel
Daniel
Hoſea
Joel
Amos
Obadiah
Jonah
Micah
Nahum
Habbakkuk
Zephaniah
Haggai.
Zechariah
Malachi

Of the New Testament.

The Gospels according to

MAtthew
Mark
Luke
John
The Acts of the Apostles
Pauls Epistles to the Romanes
Corinthians I.
Corinthians II.
Galatians
Ephesians
Philippians
Colossians
Thessalonians I.
Thessalonians II.
To Timothy I.
To Timothy II.
To Titus
To Philemon
The Epistle to the Hebrews
The Epistle of James
The first and second Epistles of Peter
The first, second, and third Epistles of John
The Epistle of Jude
The Revelation of John.

All which are given by inspiration of God, to be the Rule of Faith and life *g*.

III. The Books commonly called Apocrypha, not being of Divine inspiration, are no part of the Canon of the Scripture; and therefore are of no authority in the Church of God, nor to be any otherwise approved, or made use of, than other humane Writings *h*.

IV. The authority of the holy Scripture, for which it ought to be beleeved and obeyed, dependeth not upon the Testimony of any man, or Church; but wholly upon God (who is Truth it self) the Author thereof: and therefore it is to be received, because it is the Word of God *i*.

V. We may be moved and induced by the Testimony of the Church, to an high and reverend esteem of the holy Scripture *k*. And the heavenlinesse of the Matter, the efficacy of the Doctrine, the Majestie of the Stile, the consent of all the Parts, the Scope of the whole (which is, to give all glory to God,) the full discovery it makes of the only way of mans salvation, the many other incomparable Excellencies, and the intire perfection thereof, are Arguments, whereby it doth aboundantly evidence it self to be the Word of God; yet notwithstanding, our full perswasion and assurance

g Luke 16. 29. 31. Eph. 2. 20. Rev. 22. 18, 19. 2 Tim. 3. 16.

h Luke 24. 27. 44. Rom. 3. 2. 2 Pet. 1. 21.

i 2 Peter 1. 19 21. 2 Tim. 3. 16. 1 Jo. 5. 9. 1 Thes. 2. 13.

k 1 Tim. 3. 15.

rance of the infallible truth, and Divi
authority thereof, is from the inwa
work of the holy Spirit, bearing witne
l 1 John 2. 20, 27. Joh. 16. 13, 14. 1 Cor. 2. 10 11. 12. Isai. 59. 21. by and with the Word, in our hearts *l*.

VI. The whole Counsell of God, con
cerning all things necessary for his ow
Glory, mans salvation, Faith, and Lif
is either expressely set down in Scriptur
or by good and necessary consequen
may be deduced from Scripture: unt
which nothing at any time is to be adde
whether by new Revelations of the Spi
m 2 Tim. 3. 15, 16 17. Gal. 1. 8 9. 2 Thes. 2. 2. rit, or traditions of men *m*. Neverthele
we acknowledge the inward illumination
of the Spirit of God to be necessary fo
the saving understanding of such thin
n Joh. 6. 45. 1 Cor. 2. 9, 10. 12. as are revealed in the Word *n*: and th
there are some circumstances concernin
the Worship of God, and Governme
of the Church, common to humane ac
ons and Societies, which are to be orde
ed by the light of Nature and Christi
Prudence, according to the genera
Rule; of the Word, which are alway
to be observed *o*.

o 1 Cor. 11. 13, 14. 1 Cor. 14. 26, 40. VII. All things in Scripture are n
alike plaine in themselves, nor alike cle
unto all *p*: yet those things which are n
p 2 Peter 3. 16. cessary, to be known, beleived, and o
served for salvation, are so clearly pr
pounded and opened in some place
Scripture or other, that not only

Lear

Learned, but the unlearned, in a due use of the ordinary meanes, may attaine unto a sufficient Understanding of them q.

q Psal. 119. 105, 130.

VIII. The Old Testament in Hebrew (which was the Native language of the people of GOD of old,) and the new Testament in Greek, (which at the time of the writing of it, was most generally known to the Nations) being immediatly inspired by God, and by his singular care and providence kept pure in all Ages, are therefore Authenticall r; so as, in all controversies of Religion, the Church is finally to appeal unto them s. But, because these Originall Tongues are not known to all the people of God, who have right unto, and interest in the Scriptures, and are commanded in the fear of God, to read and search them t; therefore they are to be translated into the vulgare language of every Nation unto which they come u, that the Word of GOD dwelling plentifully in all, they may worship him in an acceptable manner w; and, through patience and comfort of the Scriptures, may have hope x.

r Mat. 5. 18.

s Isaia 8. 20. Acts 15. 15. John 5. 39, 46.

t John 5. 39.

u 1 Cor. 14. 6, 9, 11, 12, 24, 27, 28.

w Col. 3. 16.

x Rom. 15. 4.

IX. The infallible Rule of Interpretation of Scripture, is the Scripture it self: and therefore when there is a Question about the true and full sense of any Scrip-

Scripture (which is not manifold, b
one) it must be searched and known b
other places that speak more clearly *y*.

y 2 Peter 1. 20, 21. Acts 15.15, 16.

X. The Supream Judge, by which a
controversies of Religion are to be dete
mined, and all decrees of Councels, C
pinions of ancient Writers, Doctrines o
men, and private spirits, are to be exam
ned; and, in whose sentence we are to
rest, can be no other but the holy Spiri
speaking in the Scripture *z*.

z Matth. 22. 29, 31. Ephe. 2. 20. with Acts 28. 25.

CHAP. II.

Of God, and of the holy Trinity

THere is but one only *a*, living, and
true God *b*: who is infinite in Be-
ing and Perfection *c*, a most pure Spi-
rit *d*, invisible *e*, without body, parts *f*,
or passions *g*, immutable *h*, immense *i*,
eternall *k*, incomprehensible *l*, Almigh-
ty *m*, most wise *n*, most Holy *o*, most
free *p*, most absolute *q*, working all
things according to the Counsell of his
own immutable and most righteous
will *r*, for his own glory *s*, most lo-

a Deut. 6. 4. 1 Cor. 8. 4 6 *b* 1 Thes. 1. 9 Jer. 10. 10, *c* Job 11. 7, 8 9. Job 26. 14. *d* Joh. 4. 24 *e* 1 Tim. 1. 17. *f* Deut. 4. 15, 16. Joh. 4. 24. with Luk. 24. 39. *g* Acts 14. 11, 15. *h* Jam. 1. 17 Mal. 3. 6. *i* 1 Kings 8. 27. Jer. 23. 23, 24. *k* Psal. 90 2. 1 Tim. 1. 17. *l* Psal. 145. 3. *m* Gen. 17. 1. Rev. 4. 8. *n* Rom. 16. 27. *o* Isa. 6. 3. Rev. 4. 8 *p* Psal. 115. 3. *q* Exod. 3. 14. *r* Eph. 1. 11. *s* Prov. 16. 4. Rom. 11. 36.

ving

ing *t*, gracious, mercifull, long-suffering, aboundant in goodneſſe and truth, forgiving iniquity, tranſgreſſion, and ſin *u*, the rewarder of them that diligently ſeek him *w*; and withall, moſt juſt and terrible in his judgements *x*, hating all ſinne *y*, and who will by no meanes clear the guilty *z*.

II. God hath all life *a*, glory *b*, goodneſſe *c*, bleſſedneſſe *d*, in, and of himſelf; and is alone in, and unto himſelf all-ſufficient, not ſtanding in need of any creatures which hee hath made *e*, nor deriving any Glory from them *f*, but onely manifeſting his own glory, in, by, unto, and upon them: He is the alone Fountain of all Being, of whom, through whom, and to whom are all things *g*; and, hath moſt Soveraigne dominion over them, to do by them, for them, or upon them whatſoever himſelf pleaſeth *h*. In his ſight all things are open and manifeſt *i*, his Knowledge is infinite, infallible, and independent upon the creature *k*, ſo as nothing is to him contingent, or uncertaine *l*. He is moſt holy in all his counſels, in all his works, and in all his commands *m*. To him is due from Angels and men, and every other creature, whatſoever worſhip, ſervice, or obedience he is pleaſed to require of them *n*.

t 1 John 4. 8. 16.

u Exod. 34. 6, 7.
w Heb. 11. 6.
x Nehem. 9. 32. 33.
y Pſ. 5. 5, 6.
z Nah. 1. 2, 3. Exo. 34. 7

a John 5. 26.
b Acts 7. 2.
c Pſal. 119. 68.
d 1 Tim. 6. 15. Rom. 9. 5
e Acts 17. 24. 25.
f Job 22. 2, 3.

g Rom. 11. 36.

h Rev. 4. 11.
1 Tim. 6. 15. Dan. 4. 25, 35.
i Heb. 4. 13.

k Rom. 11. 33, 34. Pſal. 147. 5.
l Acts 15. 18. Ezek. 11. 5
m Pſal. 145. 17. Rom. 7. 12.

n Rev. 5. 12, 13. 14.

III. In

III. In the Unity of the God-he there bee Three Persons, of one s stance, power, and eternity; God Father, God the Son, God the H Ghost *o*, The Father is of none, neit begotten, nor proceeding: The Son eternally begotten of the Father *p*: t Holy Ghost eternally proceeding fr the Father and the Son *q*.

o 1 John 5.7 Mat. 3.16.17 Mat. 28.19 2 Cor. 13.14.
p John 1.14 18.
q John 1. 15,26. Gal. 4.6.

CHAP. III.

Of GODS Eternall Decree.

GOD from all eternity did, by t most wise and holy Counsell of h own Will, freely, and unchangeab ordain whatsoever comes to passe *a*; y so, as thereby, neither is God the A thor of sin *b*, nor is violence offer to the will of the Creatures, nor is t Liberty or contingency of second Ca ses taken away, but rather established

II. Although God knows whatso ver may, or can come to passe upon suppoſed conditions *d*, yet hath he not d creed any thing, because he foresaw it future, or as that which would come passe upon such conditions *e*.

III. By the decree of God, for the m nifestation of his Glory, some men a Angels *f* are predestinated unto ever

a Eph 1.11 Rom. 11.33 Heb. 6.17 Rom. 9.15, 18.
b James 1. 13, 17. 1 John 1.5.
c Acts 2.23 Mat. 17.12 Acts 4.27, 28. Job. 19. 11. Pro. 16. 33.
d Act. 15.18 1 Sam. 23. 11,12. Mat. 11.21, 23.
e Rom. 9. 11,13,16,18.
f 1 Tim. 5. 21. Mat. 25.

ing life, and others foreordained to verlasting death *g*.

g Rom. 9. 22, 23.

IV. These Angels and men, thus pre- estinated and foreordained, are partiularly, and unchangeably designed, and eir number is so certaine, and definite, at it cannot be either increased or diinished *b*.

Eph. 1. 5. 6. Prov. 16. 4

b 2 Tim. 2. 19. John 13. 18.

V. Those of mankinde, that are preestinated unto Life, God, before the undation of the world was laid, accoring to his eternall and immutable purose, and the secret counsell and good easur of his Will, hath chosen, in Christ, nto everlasting glory *i*, out of his eer free grace and love, without any oresight of Faith, or good works, or erseverence in either of them, or any oher thing in the Creature, as conditions, or Causes moving him thereunto *k*, ndall to the praise of his glorious grace *l*.

i Eph. 1. 4, 9, 11. Rom. 8. 30 2 Tim. 1. 9 1 Thes. 5. 9

k Rom. 9. 11, 13, 16. Eph. 1. 4. 9.

l Eph. 1. 6, 12.

VI. As God hath appointed the Elect unto glory, so hath he, by the eternal and most free purpose of his Will, foreordained all the means thereunto *m*. Wherefore they who are elected, being fallen in Adam, are redeemed by Christ *n*, are effectually called unto faith in Christ, by his Spirit working in due season, are justified, adopted, sanctified *o*, and kept by his power through faith unto salvation *p*. Neither are any other re-

m 1 Pet. 1. 2. Eph. 1. 4, 5. Eph. 2. 10. 2 Thes. 2. 13

n 1 Thes. 5. 9, 10. Tit. 2. 14.

o Rom. 8. 30 Eph. 1. 5. 2 Thes. 2. 13

p 1 Pet. 1. 5.

deem-

deemed by Christ, effectually called, ſtified, adopted, ſanctified and ſav
q John 17.9 Rom. 8.28. to the end. John 6.64, 65. John 10. 26. John 8. 47. 1 Joh. 2. 19. but the Elect only *q*.

VII. The reſt of man-kinde God pleaſed, according to the unſearch counſel of his own Will, whereby he tendeth, or withholdeth mercy, as he ſeth, for the glory of his Soverain Po over his creatures, to paſſe by: and to dain them to diſhonour and wrath, their ſin, to the praiſe of his glorious
r Mat. 11.25. 26. Rom. 9.17, 18 21 22. 2 Tim. 2. 19, 20. Jud 5. ſtice *r*.

VIII. The Doctrine of this high M ſtery of Predeſtination, is to bee hand with ſpeciall prudence and care *ſ*, t
4. 1 Pet 2.8 ſ Rom. 9.20. Rom. 11.33 Deut. 29.29 men attending the will of God revea in his Word, and yeelding obedie thereunto, may, from the certainty of th effectuall Vocation, be aſſured of th
t 2 Pet. 1.10 eternall Election *t*. So ſhall this D ctrine afford matter of praiſe, reveren
u Eph. 1.6. Rom. 11.33 and admiration of God *u*, and of humi
w Rom 11. 5, 6, 20. 2 Pet. 1. 10. Rom. 8.33. Luke 10.20. ty, diligence, and abundant conſolat to all that ſincerely obey the Goſpel

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CHAP. IV.
Of Creation.

IT pleased God the Father, Son, and Holy Ghost *a*, for the manifestation of the glory of his eternall Power, Wisdom, and Goodnesse *b*, in the beginning, to create, or make of nothing, the World, and all things therein, whether visible or invisible, in the space of six dayes, and all very good *c*.

II. After God had made all other Creatures, he created Man, male and female *d*, with reasonable and immortall souls *e*, indued with knowledge, righteousnesse, and true holinesse, after his own Image *f*, having the Law of God written in their hearts *g*, and power to fulfill it *h*, and yet, under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change *i*: Beside this Law written in their hearts, they received a command, not to eat of the tree of the Knowledge, of good and evil, which, whiles they kept, they were happy in their Communion with God *k*, and had Dominion over the Creatures *l*.

a Heb. 1. 2. John 1. 2, 3. Gen. 2. 2. Job 26. 13. Job 33. 4. *b* Rom. 1. 20 Jer. 10. 12 Psal. 104. 24 Psal. 33. 5, 6. *c* Gen. 1. ch. Heb. 11. 3 Col. 1. 16 Acts 17. 24. *d* Gen. 1. 27. *e* Gen. 27. with Eccle. 12. 7. and Luke 23. 43 and Matth. 10. 28. *f* Gen. 1. 26 Col. 3. 10. Eph. 4. 24. *g* Rom. 2. 14, 15. *h* Eccl. 7. 29 *i* Gen. 3. 6. Eccle. 7. 29.

k Gen. 2. 27 Gen. 3. 8, 9, 10, 11 2, 3. *l* Gen. 1. 26, 28.

CHAP.

CHAP. V.

Of Providence.

a Heb. 1. 3.
b Dan. 4. 34, 35. Pſ. 135. 6. Acts 17. 25, 26, 28. Job 38. 39, 40, 41. chapters,
c Matth 10. 29, 30, 31.
d Prov. 15. 3 Pſ. 104. 24. Pſ. 145. 17
e Acts 15. 18 Pſal. 94. 8, 9, 10, 11.
f Eph. 1. 11. Pſal. 33. 10, 11.
g Iſa. 63. 14 Eph. 3. 10 Rom. 9. 17 Gen. 45. 7 Pſal. 145. 7.
h Acts 2. 23.
i Gen. 8. 22 Jer. 31 35 Exod. 21. 13 with Deut. 19. 5. 1 Kings 22. 28, 34. Iſa. a 10. 6, 7.
k Acts 27. 31. 44. Iſa. a 55. 11, 11. Hoſ. 2. 21, 22.
l Hoſ. 1. 7. Mat. 4. 4. Job. 34. 10.
m Rom. 4. 19, 20, 21
n 2 Kings 6. 6. Dan. 3. 27

GOD the great Creatour of all thi doeth uphold *a*, direct, diſpoſe, govern all Creatures, actions, and th *b*, from the greateſt even to the le by his moſt wiſe and holy Providenc according to his infallible fore-kn ledge and the free, and immutable co ſell of his own Will *f*, to the prai the glory of His Wiſdome, Power, ſtice, Goodneſſe, and Mercy *g*.

II. Although in relation to the f knowledge and decree of God, the Cauſe, all things come to paſſe im tably, and infallibly *h*; yet, by the ſ Providence hee ordereth them to out, according to the nature of ſec Cauſes, either neceſſarily, freely, or tingently *i*.

III. God, in his ordinary Provid maketh uſe of means *k*, yet is free work without *l*, above *m*, and aga them at his pleaſure *n*.

IV. The Almighty power, unſea able wiſedom, and infinite goodneſ God ſo farre manifeſt themſelves in Providence, that it extendeth it ſelf to the firſt Fall, and all other ſinn

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ngels and Men *o*, and that not by a bare ermission *p*, but such as hath joyned ith it a most wise and powerfull bounding *q*, and otherwise ordering, and governing of them, in a manifold dispensation, to his own holy ends *r*: yet so, as e sinfulnesse thereof proceedeth onely om the creature, and not from God, ho being most holy and righteous, neither is, nor can be the Author or Approver of sin *s*.

V. The most wise, righteous, and gracious GOD doth oftentimes leave for season his own children to manifold temptations, and the corruption of eir own hearts, to chastise them for eir former sinnes, or to discover unto em the hidden strength of corruption, nd deceitfulnesse of their hearts, that ey may be humbled *t*: and, to raise em to a more close and constant depenance for their support upon himself, and o make them more watchfull against all ture occasions of sin, and for sundry ther just and holy ends *u*.

VI. As for those wicked and ungodly men, whom GOD, as a righteous udge, for former sinnes doth blinde nd harden *w*, from them he not onely ithholdeth his grace, whereby they ight have been inlightened in their nderstandings, and wrought upon in their

o Rom. 11. 32. 33, 34. 2 Sam. 24. 1 with 1 Chr. 21. 1. 1 King 22. 22, 23. 1 Chr. 10. 4, 13. 14. 1 Sa. 16. 10. Acts 2. 23. Acts 4. 27. 28.

p Act. 14. 16

q Psal. 76. 10. 2 Kings 19. 28.

r Gen. 50. 20. Isa. 10. 6. 7. 12.

s Jam. 1. 13, 14. 17. 1 John 2. 16. Psa. 50. 21.

t 2 Chr. 32. 25. 26. 31. 2 Sam. 24. 1.

u 2 Cor. 12. 7. 8. 9. Psal. 73. throughout Psal. 77. 1. 10. 12. Mar. 14. 66 to the end, with John 21. 15. 16, 17.

w Rom 1. 24. 26. 28. Rom 11. 7, 8.

x Deut. 29. 4 their hearts *x*: but ſometimes alſo
y Mat. 13. 12. Mar. 25. 29 draweth the gifts which they had *y*,
z Deut. 2. 30 2 Kings 8. 12. 13. expoſeth them to ſuch objects as
a Pſ. 81. 11. 2. 2. Theſ. 2. 10 11. 12. corruption makes occaſions of ſin *z*:
b Exod. 7. 3. with Exod. 8. 15. 32. withall, gives them over to their own
2 Cor. 1. 15, 16. Iſa. 8. 14 1 Pet. 2. 7 8 the temptations of the world, & the
Iſa. 6. 9, 10 with Acts 28. 26, 27. of Satan *a*: wherby it comes to paſſe
they harden themſelves, even under
means which GOD uſeth for the
ning of others *b*.

VII. As the providence of G
doth in generall, reach to all Creatu
ſo after a moſt ſpeciall manner, it t
1 Tim. 4. 10 Amos 9. 8 9 Rom. 8 28. Iſai. 43. 3, 4, 5, 14. care of his Church, and diſpoſet
things to the good thereof *c*.

CHAP. VI.

Of the Fall of Man, of Sin, and of t Puniſhment thereof.

OUr firſt Parents being ſeduce
the ſubtilty and Temptatio
Satan, ſinned in eating the fo
c Gen. 3. 13. 2 Cor. 11. 3. den fruit *a*. This their ſin, God
pleaſed, according to his wiſe and
counſell to permit, having purpoſed
b Rom. 11. 32. der it to his own glory *b*.

II. By this ſin they fell from
c Gen. 3. 6. 7 8. Eccleſ. 7. 29. Rom. 3. 23. originall righteouſneſſe and com
on with God *c*, and ſo became d
d Gen 2. 17. Eph. 2. 1. ſin *d*, and wholly defiled in all t

lties and parts of soul and body *e*.

III. They being the root of all mankinde, the guilt of this sin was imputed *f*, and the same death in sin & corrupted nature, conveyed to all their posterity descending from them by ordinary generation *g*.

IV. From this originall corruption, whereby we are utterly indisposed, disabled, and made opposite to all good *b*, and wholly inclined to all evil *i*, do proceed all actuall transgressions *k*.

V. This corruption of nature during this life, doth remain in those that are regenerated *l*: and, although it be, through Christ, pardoned, and mortified, yet both itself, and all the motions thereof are truly and properly sin *m*.

VI. Every sin, both Originall and actuall, being a transgression of the righteous Law of God, and contrary thereunto *n*, doth, in it's owne nature, bring guilt upon the sinner *o*, whereby he is bound over to the wrath of God *p*, and curse of the Law *q*, and so made subject to death *r*, with all miseries spirituall *s*, temporall *t*, and eternall *u*,

e Tit. 1. 15. Gen. 6. 5. Jer. 17. 9. Rom. 3. 10, to 19.
f Gen. 1. 27, 28. and Gen. 2. 16, 17. and Act. 17. 26. with Rom. 5, 12, 15, 16, 17. 18, &c. and 1 Cor. 15 21, 12, 45
g Psal. 51. 5 Gen. 5. 3. Job 14. 4. Job 15. 14
h Rom. 5. 6 Rom. 8. 7. Rom. 7. 18, Col. 1. 21.
i Gen. 6. 5. Gen. 8. 21. Rom. 3. 10, 11, 12.
k Jam. 1. 14, 15. Eph. 2. 2 3. Mat. 15. 19
l 1 Joh. 1. 8, 10. Rom. 7. 14, 17, 18, 23 Jam. 3. 2 Prov. 20. 9 Eccles. 7. 20
m Rom. 7. 5, 7, 8. 25. Gal. 5. 17.
n John. 3. 4
o Rom. 2. 15 Rom. 3. 9, 19
p Eph. 2. 3.
q Gal. 3. 10
Rom. 6. 23. s Eph. 4. 18 t Rom. 8. 20. Lam. 3. 39. u Mat. 25. 41. 2 Thes. 1. 9.

CHAP. VII.

Of Gods Covenant with Man.

THe distance betweene God the Creature is so great, that though reasonable Creatures owe obedience unto Him as Creator, yet they could never have fruition of him as their Blessedness Reward, but by some voluntary condescension on Gods part, which he hath been pleased to expresse by way of Covenant *a*.

II. The first Covenant made with Man, was a Covenant of Works *b*, wherein Life was promised to Adam, and in him to his posterity *c*, upon condition of perfect and personall obedience *d*.

III. Man, by his Fall having made himself uncapable of Life by that Covenant, the Lord was pleased to make a Second *e*, commonly called the Covenant of Grace: Wherein he freely offereth unto sinners Life and Salvation by Jesus Christ, requiring of them Faith in Him that they may be saved *f*, promising to give unto all those that are ordained unto Life, his holy Spirit, to make them willing, and able to believe *g*.

IV. This Covenant of Grace is

a Isaiah 40. 13. 14. 15. 16. 17. Job 9. 32. 33. 1 Sam. 2. 25. Psa. 113. 5, 6. Psa. 100. 2, 3. Job 22. 2, 3. Job 35. 7. 8. Luke 17. 10. Act. 17. 24. 25.

b Gal. 3. 12.

c Rom. 5. 12. Rom. 5. 18. 19. 20.

d Gen. 2. 17. Gal. 3. 10.

e Gal. 3. 21. Rom. 8. 3. Rom. 3. 20. 21. Gen. 3. 15. Isa. 42. 6.

f Mark 16. 15, 16. John 3. 16. Rom. 10. 6. 9. Gal. 3. 11.

g Ezek. 36. 26. 27. John 6. 44. 45.

uently ſet forth in the Scripture by the
me of a Teſtament, in reference to
e death of Jeſus Chriſt the Teſtator,
nd to the everlaſting Inheritance, with
l things belonging to it, therein be-
ueathed *b*.

V. This Covenant was differently
dminiſtred in the time of the Law, and
the time of the Goſpell *i*: Under the
aw, it was adminiſtred by Promiſes,
ropheſies, Sacrifices, Circumciſion, the
aſchal Lamb, and other Types and Or-
nances delivered to the people of the
ews, all fore-ſignifying Chriſt to
me *k*, which were for that time, ſuffi-
ent and efficacious, through the opera-
on of the Spirit, to inſtruct and build
the Elect in Faith in the Promiſed
eſſiah *l*, by whom they had full remiſ-
on of ſins and eternall Salvation: and
called, the Old Teſtament *m*.

VI. Under the Goſpel, when Chriſt
e ſubſtance *n*, was exhibited, the Or-
nances in which this Covenant is diſ-
enſed, are the Preaching of the Word,
nd the Adminiſtration of the Sacra-
ents of Baptiſme, and the Lords Sup-
er *o*. Which, though fewer in number,
nd adminiſtred with more ſimplicity,
nd leſſe outward glory; yet, in them,
is held forth in more fulneſſe, evi-
ence, and ſpirituall efficacy *p*, to all na-

b Heb 9. 15, 16, 17 Heb. 7. 22. Luke. 22. 20.
i 1 Cor. 11. 25.
i 2 Cor. 3. 6, 7, 8, 9.
k Heb. 8 9, 10 chapters.
Rom. 4. 11. Col. 2. 11, 12.
1 Cor. 5. 7.
l 1 Cor. 10. 1. 2, 3. 4. Heb 11. 13. John 8. 56.
m Gal 3. 7, 8, 9, 14.
n Col. 2. 17
o Mat. 28. 19, 20. 1 Cor. 11. 23 24, 25.
p Heb 12. 22. to 28, Jer 31. 33. 34.

q Mat. 28. 19 Eph. 2 15, 16 17, 18, 19. r Luk. 22. 20. s Gal. 3. 16 16 Rom. 3. 28, 32, 33 30

tions, both Jews and Gentiles *q*; is called the New Testament *r*. are not therefore Two Covenant Grace, differing in substance, but one the same, under various dispensation

Ps. 32. 1. with Rom. 4. 3 6, 16. 17 23, 24. Heb. 13. 8 Act.

CHAP. VIII.

Of Christ the Mediatour.

IT pleased God, in his eternall pose, to choose and ordain the Jesus, His only begotten Sonne, the Mediator between God and Ma the Prophet *b*, Priest *c*, and King Head, and Saviour of his Church *e*, Heir of all things *f*, and Judge World *g*: Unto whom He did fro eternity give a People, to be his Se and to be by him in time Redeemed, led, Justified, Sanctified, and Glori

a Isa. 42 1. 1 Pet. 1. 19 20. John 3 16. 1 Tim. 2. 5 b Acts 3 22 c Heb. 5. 5 6 d Psal. 2. 6. Luke 1. 33. e Eph 5. 23 f Heb 1. 2. g Act 17. 31 h John 17. 6 Ps 1. 22 30 Isa. 53. 10. 1 Tim. 2. 6 Isa. 55. 4, 5. 1 Cor. 1. 30.

II. The Son of God, the second son in the Trinity, being very and nall God, of one Substance, and with the Father; did, when the fu of time was come, take upon Him nature *k*, with all the Essentiall p ties, and common infirmities yet, without sin *l*: being conceiv the Power of the Holy Ghost,

k John 1, 14. 1 John 5. 20. Phil. 2. 6. Gal. 4. 4 l Heb 2. 14, 16, 17. Heb. 4. 15.

womb of the Virgin Mary, of her substance *m*. So that, two whole, perfect, and distinct Natures, the God-head and the Man-hood, were inseparably joyned together in one Person, without Conversion, Composition, or Confusion *n*; Which Person, is very God, and very Man, yet one Christ, the only Mediator between God and Man *o*.

III. The Lord Jesus, in his humane nature, thus united to the divine, was sanctified and anointed with the holy Spirit, above measure *p*, having in him all the treasures of wisdome and knowledge *q*: in whom, it pleased the Father, that all fulnesse should dwell *r*: to the end, that being holy, harmlesse, undefiled, and full of grace and truth *s*, he might be thorowly furnished to execute the Office of a Mediator, and surety *t*. Which Office hee took not unto himself, but was thereunto called by his Father *u*, who put all power and judgement into his hand, and gave him commandement to execute the same *.

IV. This Office, the Lord Jesus did most willingly undertake *x*: which that he might discharge, hee was made under the Law *y*, and did perfectly fulfill it *z*, endured most grievous torments immediatly in his Soul *a*, and most painfull sufferings in his body *b*: was crucified,

m Luk. 1. 27, 31, 35. Gal. 4. 4.
n Luke 1. 35 Col. 2. 9. Rom. 9. 5. 1 Pet. 3. 18 1 Tim. 3. 16
o Rom. 1. 3, 4. 1 Tim. 2. 5
p Psal. 45. 7 John 3. 34.
q Col. 1. 3.
r Col. 3. 19
s Heb. 7. 26 John 1. 14
t Act. 10. 38 Heb. 12. 24 Heb. 7. 22.
u Heb. 5. 4, 5
* Joh. 5. 22, 27. Mat. 28. 18. Act 2. 36
x Psal. 40. 7, 8. with Heb. 10. 5, 6, 11 John 10. 18 Phil. 2. 8.
y Gal. 4. 4.
z Mat. 3. 15. Mat. 5. 17.
a Matth. 26. 37, 38 Luke 22. 44. Matth. 27. 46.
b Mat. 26, 27. chapters

and died *c*, was buried, and rem
under the Power of Death; yet sa
corruption *d*. On the third day he
from the dead *e*, with the same bo
which he suffered *f*, with which al
ascended into Heaven, and there si
at the right hand of his Father *g*, ma
intercession *h*, and shall return to ju
men, and Angels, at the end of
World *i*.

V. The Lord Jesus, by his pe
obedience, and sacrifice of himself, w
he, through the eternall Spirit, onc
fered up unto God, hath fully sati
the Justice of his Father *k*, and purch
not only reconciliation, but an eve
sting inheritance in the Kingdom
Heaven, for all those whom the Fa
hath given unto him *l*.

VI. Although the work of Redem
on was not actually wrought by Ch
till after his Incarnation, yet the ver
efficacy, and benefits thereof were c
municated unto the Elect in all ages
cessively from the beginning of
world, in, and by those promises, ty
and sacrifices, wherein he was revea
and signified to be the seed of the W
man, which should bruise the Serp
head; and the Lamb slain from th
ginning of the world: being yester
and to day the same, and for ever *m*.

b Phil. 2. 8.
d Acts 2. 23, 24. 27. Act. 13. 37. Rom. 6. 9.
e 1 Cor. 15. 3. 4.
f John 20. 25, 27.
g Mark 16. 19.
h Rom. 8. 34. Heb. 9. 24. Heb. 7. 25.
i Rom. 14. 9, 10. Acts 1. 11. Acts 10. 42. Mat. 13. 40, 41, 42. Jude v. 6. 2 Pet. 2. 4.
k Rom. 5. Heb. 9. 14, 16. Heb. 10. 14. Eph 5. 2. Rom. 3. 25, 26.
l Dan. 9. 24, 26. Col 1. 19. 20. Eph 1, 11, 14. John 17. 2. Heb. 9. 12, 15.
m Gal. 4. 4. 5. Gen. 3. 15. Rev. 13. 8. Heb. 13. 8.

VII. Christ, in the work of Mediation, acteth according to both Natures, by each Nature doing that which is proper to it self *n*: yet, by reason of the unity of the Person, that which is proper to one Nature, is sometimes in Scripture attributed to the Person denominated by the other Nature *o*.

VIII. To all those for whom Christ hath purchased Redemption, he doth certainly, and effectually apply, and communicate the same *p*, making intercession for them *q*, and revealing unto them, in, and by the Word, the mysteries of salvation *r*, effectually perswading them by his Spirit, to beleeve, and obey, and governing their hearts by his Word and Spirit *s*, overcoming all their enemies by his Almighty Power and Wisdom, in such manner, and wayes, as are most consonant to his wonderfull and unsearchable dispensation *t*.

n Heb. 9. 14. 1 Pet. 3. 18.

o Acts 20. 28. Joh. 3. 13. 1 John 3. 16.

p Joh. 6. 37, 39. Joh. 10. 15. 16.

q 1 Joh. 2. 1, 2. Rom. 8. 34.

r Joh. 15. 13, 15. Eph. 1. 7, 8, 9. John 17. 6.

s John 14. 16. Heb. 12. 2. 2 Cor. 4. 13. Rom. 8. 9. 14. Rom. 15. 18. 19. Joh. 17. 17.

t Psal. 110. 1. 1 Cor. 15. 25. 26. Mat. 4. 2. 3. Col. 2. 15.

CHAP. IX.

Of Free-will.

GOD hath indued the Will of man with that naturall liberty, that is neither forced, nor by any absolute necessity of nature determined to do good or evil *a*.

a Mat. 17. 12. Jam. 1. 14. Deut. 30. 19.

II. Man in his ſtate of Innocency
freedome, and power, to will, and t
that which was good, and well-plea
to God *b*; but yet, mutably, ſo tha
might fall from it *c*.

III. Man by his fall into a ſtate of
hath wholly loſt all ability of Will
any ſpirituall good accompanying ſal
tion *d*: ſo as, a naturall man, being
together averſe from that good e, a
dead in ſinne *f*, is not able, by his o
ſtrength, to convert himſelf, or to prep
himſelf thereunto *g*.

IV. When God converts a ſinner, a
tranſlates him into the ſtate of grace;
freeth him from his naturall bondage u
der ſin *h*; and by his grace alone, inabl
him freely to will, and to do that whi
is ſpiritually good *i*; yet ſo, as that b
reaſon of his remaining corruption, h
doth not perfectly, nor onely, will th
which is good, but doth alſo will th
which is evill *k*.

V. The will of man is made perfectly
and immutably free to good alone, in th
ſtate of Glory onely *l*.

b Eccl. 7. 29. Gen. 1. 26.
c Gen. 2. 16, 17 Gen. 3. 6
d Rom. 5. 6 Rom. 8. 7. John 15. 5.
e Rom. 3. 10, 11.
f Eph. 2. 1, 5 Col. 2. 13
g Joh. 6. 44, 65. Eph. 2. 2. 3. 4. 5. 2 Cor. 3. 4 Titus 3. 3. 4, 5.
h Col. 1. 13 Joh. 8. 34. 36
i Phil. 2. 13 Rom. 6. 18, 22.
k Gal. 5. 7 Rom. 7. 15. 18, 19, 21, 22.
l Eph. 4. 13 Heb. 12. 23. 1 John 3. 2 Jude 5. 24.

CHA

CHAP. X.

Of Effectuall Calling.

ALL those whom God hath predestinated unto life, and those onely, hee is pleased in his appointed and accepted time, effectually to call *a*, by his Word and Spirit *b*, out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ *c*, inlightning their mindes, spiritually and savingly to understand the things of God *d*; taking away their heart of stone, and giving unto them an heart of flesh *e*; renewing their wills, and by his Almighty power determining them to that which is good *f*, and effectually drawing them to Jesus Christ *g*; yet so, as they come most freely, being made willing by his grace *h*:

II. This effectuall Call is of Gods free, and speciall grace alone, not from any thing at all foreseen in man *i*, who is altogether passive therein, untill being quickned and renewed by the holy Spirit *k*, he is thereby inabled to answer this Call, and to imbrace the grace offered, and conveyed in it *l*

III. Elect infants dying in infancy, are regenerated, and saved by Christ, through the Spirit *m*, who worketh when,

a Rom. 8. 30 Rom 11 7 Eph. 1. 10, 11.
b 2 Thes. 2. 13, 14. 2 Cor. 3. 6.
c Rom. 8. 2 Eph. 2. 1 2, 3, 4, 5. 2 Tim. 1. 9, 10.
d Act 26. 18. 1 Cor. 10, 12. Eph. 1. 17 18
e Ezek 36 27
f Ezek. 11. 19. Phil. 2. 13. Deut. 30. 6. Ezek. 36. 27.
g Eph. 1. 19 John 6. 44. 45.
h Cant. 1. 4 Psal 110. 3. John 6. 37 Rom. 6. 16, 17, 18.
i 2 Tim. 1 9. Tit. 3. 4 5. Eph 2. 4 5, 8, 9. Rom. 9. 11.
k 1 Cor 2. 14. Rom. 8. 7. Eph. 2. 5.
l Joh. 6 37 Ezek. 6. 27 Rom. 8. 9. John 5. 25.
m Luke 18. 15, 16. and Act. 2. 38, 39 and John 3. 5. and 1 John 5. 12.

n John 3.8. when, and where, and how he pleaſeth. So alſo are all other elect perſons who are uncapable of being outwardly called by the Miniſtery of the Word *o*.

o 1 John 5. 12 Act. 4. 12

IV. Others not elected, although they may be called by the Miniſtery of the Word *p*, and may have ſome common operations of the Spirit *q*, yet they never truly come unto Chriſt, and therefore cannot be ſaved *r*: Much leſſe can any man not profeſſing the Chriſtian Religion, be ſaved in any other way whatſoever, though they never ſo diligent to frame their lives according to the Light of Nature, and the Law of that Religion they do profeſſe *ſ*. And, to aſſert and maintain that they may, is very pernicious, and to be deteſted *t*.

p Mat. 22. 14
q Mat 7. 22. Mat. 13. 20. 2 Heb. 6. 4. 5.
r Joh. 6. 64, 65, 66. Joh 8. 24
ſ Act. 4. 12 John 14. 6 Eph. 2. 12. John 4. 22. John 17. 3.
t 2 John v. 9, 10, 11. 1 Cor. 16. 22 Gal. 1. 6, 7, 8

CHAP. XI.
Of Iuſtification.

THoſe whom God effectually calleth, he alſo freely juſtifieth *u*; not, by infuſing righteouſneſs into them, but by pardoning their ſinnes, and by accounting and accepting their perſons as righteous; not, for any thing wrought in them, or done by them, but for Chriſts ſake alone; nor, by imputing faith it ſelf, the act of believing, or any

u Rom 8. 30 Rom. 3. 24.

other Evangelicall obedience, to them, as their righteousnesse; but, by imputing the obedience and satisfaction of Christ unto them *b*, they receiving, and resting on him and his righteousnesse by faith, which faith, they have not of themselves, it is the gift of God *c*.

II. Faith, thus receiving and resting on Christ and his righteousnesse, is the alone instrument of Justification *d*, yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by Love *e*.

III. Christ by his obedience, and death, did fully discharge the debt of all those that are thus justified, and did make a proper, reall, and full satisfaction to his Fathers justice in their behalfe *f*. Yet, in as much as he was given by the Father, for them *g*, and his obedience and satisfaction accepted in their stead *h*, and both, freely, not for any thing in them, their justification is onely of free grace *i*; that both the exact justice, and rich grace of God, might be glorified in the justification of sinners *k*.

IV. God did, from all Eternity, decree to justifie all the Elect *l*, and Christ did, in the fulnesse of time, die for their sins, and rise again for their justification *m*: nevertheless, they are not justified,

b Rom. 4. 3, 6, 7 8. 2 Cor. 5. 19, 21. Rom. 4. 21 24 25, 27. 28. Titus 3. 5, 7 Ephes. 1. 7 Jer. 23. 6 1 Cor. 1. 30, 31. Rom. 5. 17, 18, 19

c Acts 10. 44. Gal. 2. 16 Phil. 3. 9 Acts 13. 38, 39 Eph. 2. 7, 8.

d John 1. 12 Rom. 3. 28. Rom. 5. 1.

e Jam. 2. 17, 22, 26. Gal. 5. 6.

f Rom. 5. 8. 9, 10, 19 1 Tim. 2. 5, 6 Heb. 10. 10, 14. Dan. 9. 24. 26. Isa. 53. 4 5, 6, 10, 11, 12.

g Rom. 8. 32

h 2 Cor. 5. 21 Mat. 3. 17 Ephes. 5. 2.

i Rom. 3. 24. Eph. 1. 7.

k Rom. 3. 26 Ephes. 2. 7.

l Gal. 3. 8. 1 Pet. 1. 2, 19, 20. Rom. 8. 30.

m Gal. 4. 4. 1 Tim. 3. 16 Rom. 4. 25.

fied, untill the holy Spirit doth in
time, actually apply Christ unto them.

n Col. 1. 21, 22. Gal 2. 16. Tit. 3. 4. 5 6. 7.

V. God doth continue to forgive
sins of those that are justified *o*: and
though they can never fall from
state of justification; yet, they may
their sins, fall under Gods fatherly
pleasure, and not have the light of
countenance restored unto them, un
they humble themselves, confesse th
sins, beg pardon, and renew their fa
and repentance *q*.

o Mat. 6. 12. 1 John 1. 7. 9 1 John 2. 1 2 p Luke 22. 32. John 10. 28. Heb. 10. 14.

q Psal. 89 31 32. 33 Psal. 51 7, 8, 9, 10, 11, 12 Psal. 32. 5 Mat. 26. 75 2 Co. 11. 30 r Luk. 1. 20. r Gal. 3. 9 13 14 Rom 4. 22 23 24 Heb. 13 8.

VI. The justification of Beleeve
under the Old Testament, was, in
these respects, one and the same with
justification of Beleevers under the Ne
Testament *r*.

CHAP. XII.
Of Adoption.

ALL those that are justified, Go
vouchsafeth; in, and for his onl
Son Jesus Christ, to make par
takers of the grace of Adoption *a*: b
which they are taken into the number
and enjoy the liberties and priviledge
of the children of God *b*, have his Nam
put upon them *c*, receive the spirit o
Adoption *d*, have accesse to the Throne
of Grace with bold

a Eph. 1. 5. b Ga. 4. 4 5 Rom. 8. 17 John 1. 12. c Jer. 14. 9. 2 Cor. 6. 18 Rev 3. 12. d Rom. 8. 15 Eph. 2. 18. Heb. 5. 6.

cry Abba, Father *f*, are pitied *g*, pro-
ected *h*, provided for *i*, and chastened,
by him, as by a Father *k*: yet never cast
off *l*, but sealed to the day of redempti-
on *m*, and inherit the promises as heirs
of everlasting salvation *o*.

f Gal. 4. 6
g Ps. 103. 13
h Pro. 14. 26
i Mat 6. 30. 32 1 Pet. 5. 7
k Heb. 12. 6.
l Iam. 3. 11
m Eph. 4. 20
n Heb. 6. 12
o 1 Pe. 1. 3, 4. Heb. 1. 14

CHAP. XIII.

Of Sanctification.

THey who are effectually called, and Regenerated, having a new heart, and a new spirit created in them; are further sanctified really and personally, through the vertue of Christs death and resurrection *a*, by his Word, and Spirit dwelling in them *b*: the dominion of the whole body of sin is destroyed *c*, and the severall lusts thereof are more and more weakned and mortified *d*, : and they, more and more quickened and strengthened in all saving graces *e*, to the practice of true holinesse, without which no man shall see the Lord *f*.

a 1 Cor. 6. 11 Acts 20. 32. Phil. 3. 10. Rom. 6. 5. 6.
b John 17. 17 Eph. 5. 26 2 Thes. 2. 13
c Rom. 6. 6, 14.
d Ga. 5. 24 Rom. 8. 13.
e Col. 1. 11 Ephes. 3. 16 17. 18. 19.
f 2 Cor. 7. 1 Heb. 12. 14.

II. This sanctification is throughout, in the whole man *g*; yet imperfect in this life, there abideth still some remnants of corruption in every part *h*: whence ariseth a continuall, and irreconcileable warre; the flesh lusting

g 1 Thes. 5. 23.
h 1 Joh. 1. 10. Rom. 7. 18. 23. Ph. 3. 12.

againſt the Spirit, and the Spirit ag
*i*Gal. 5. 17 the fleſh *i*.
1 Pet. 2. 11.

III. In which warre, although th
maining corruption, for a time,
*k*Rom. 7 23 much prevail *k*; yet through the co
nuall ſupply of ſtrength from the ſan
*l*Rom. 6. 14 fying Spirit of Chriſt, the regenerate
1 John 5. 4 doth overcome *l*: and ſo, the Saints gr
Eph. 4. 15 16
*m*2 Pet 3 18 in grace *m*, perfecting holineſſe in
2 Cor. 3 18
*n*2 Cor. 7. 1 fear of God *n*.

CHAP. XIV.
Of Saving Faith.

THe grace of Faith, whereby the
lect are inabled to beleeve to t
a Heb. 10 39 ſaving of their ſouls *a*, is t
*b*2 Cor 4. 13 Work of the Spirit of Chriſt in the
Eph. 1 17, 18, 19 hearts *b*, and is ordinarily wrought
Eph. 2. 8. the Miniſtery of the Word *c*, by whi
c Rom. 10. 14. 17 alſo, and by the adminiſtration of the S
craments, and Prayer, it is increaſed an
d 1 Pet. 2. 2. ſtrengthned *d*.
Acts 20. 32
Rom. 4. 11
Luke 17. 5 II. By this Faith, a Chriſtian bele
Rom. 1. 16, 17 veth to be true, whatſoever is revealed i
e 1 John 4. 12 the Word, for the authority of God him
2 Theſ 2. 13 ſelf ſpeaking therein *e*, and, acteth di
1 John 5. 10 ferently upon that which each partic
Acts 24. 14 lar paſſage thereof containeth; yeeldi
*f*Rom 16. 26 obedience to the Commands *f*; tre
1 Iſa. 66. 2 bling at the threatnings *g*, and imb

ng the promises of God for this life, nd that which is to come *h*. But the rincipall acts of saving faith, are, Ac- epting, Receiving, and Resting upon Christ alone for Justification, Sanctification, and Eternall life, by vertue of the Covenant of Grace *i*.

III. This faith is different in degrees, weak, or strong *k*; may be often nd many wayes assayled, and weakned, but gets the victory *l*; growing up in many to the attainment of a full assurance through Christ *m*, who is both the Author and finisher of our faith *n*.

h Heb. 11. 13. 1 Tim 4, 8.

i John 1. 12. Acts 16. 31. Gal. 2. 20. Acts 15. 11.

k Heb. 5. 13, 14. Rom. 4. 19, 20. Mat. 6. 30. Mar. 9. 10.

l Luk. 22 31, 32. Eph. 6. 16. 1 John 5. 4, 5.

m Heb. 6. 11, 12 Heb. 10. 22 Col. 2. 2.

n Heb. 12. 2.

CHAP. XV.

Of Repentance unto life.

REpentance unto life, is an evangelicall grace *a*, the Doctrine whereof is to be preached by every Minister of the Gospel, as well as that of faith in Christ *b*.

a Zec. 12. 10. Acts 11. 18.

b Luke 24. 47. Mark 1. 15. Acts 20. 21.

II. By it, a sinner, out of the sight and sense, not only of the danger, but also of the filthinesse and odiousnesse of his sins as contrary to the holy nature, and righteous Law of God; and, upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all

unto

unto God *c*, purposing and endeavouring to walk with him in all the ways of his Commandements *d*.

III. Although Repentance bee not to be rested in, as any satisfaction for sin, or any cause of the pardon thereof *e*, which is the act of Gods free grace in Christ; yet is it of such necessity to all sinners that non may expect pardon without it.

IV. As there is no sin so small, but deserves damnation *b*; so there is no sin so great, that it can bring damnation upon those who truelie repent *i*.

V. Men ought not to content themselves with a generall repentance, but it is every mans duety to endeavour to repent of his particular sins, particularly.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof *l*; upon which and the forsaking of them, he shall finde mercy *m*: so he that scandalizeth his Brother, or the Church of Christ, ought to be willing by a private or publique confession, & sorrow for his sin, to declare his repentance to those that are offended *n*, who are thereupon to be reconciled to him, and in love to receive him *o*.

c Eze. 18. 30
d Ez. 36.
e Isa. 30. 22
Psal. 51. 4
Jer. 3. 18, 19
Joel 2. 12, 13
Amos 5. 15.
Psal. 119. 128
2 Cor. 7. 11.
f Psal. 119. 6, 59, 106
Luke 1. 6
2 Kin. 23. 25
g Ezek. 36. 31, 32.
Eze. 16. 61, 62, 63
h Hos. 14. 2, 4 Rom. 3. 24 Ephes. 1. 7
i Luke 13. 3
Acts 17. 30, 31
Rom. 5. 21
k Rom. 6. 23
Mat. 12. 36
Isa. 55. 7
Rom. 8, 1
Isa. 1. 16, 18
k Psal. 19. 13
Luke 19. 8.
1 Tim. 1. 13, 15.
l Psal. 51. 4, 5, 7, 9, 14
Psal. 32. 5, 6
m Prov. 28. 13
1 John 1. 9
n Jam. 5. 16
Luke 17. 3, 4
Josh. 7. 19
Psalm 51. throughout
o 2 Cor. 2. 8

CHAP. XVI.
Of Good Works.

GOod Works are onely such as God hath commanded in his Holy Word *a*, and not such as, without the warrant thereof, are devised by men, out of blind zeal, or upon any pretence of good intention *b*.

II. These good works done in obedience to Gods Commandements, are the fruits and evidences of a true and lively faith *c*: and, by them, Beleevers manifest their thankfullnes *d*, strengthen their assurance *e*, edifie their Brethren *f*, adorn the profession of the Gospel *g*, stop the mouths of the adversaries *h*, and glorifie God *i*, whose workmanship they are, created in Christ Jesus thereunto *k*, that, having their fruit unto holinesse, they may have the end, eternall life *l*.

III. Their ability to do good works, is not at all of themselves, but wholly from the Spirit of Christ *m*, And that they may be enabled thereunto, besides the graces they have already received, there is required an actuall influence of the same holy Spirit, to work in them to will and to do, of his good pleasure *n*, yet are they not hereupon to grow negligent, as if they were not bound to performe

a Micah 6.8 Rom. 12.2 Heb 13.21
b Mat. 15.9 Isa. 29.13 1 Pet. 1.18 Rom. 10.2 John 16.2 1 Sam. 15.11 12.13
c Jam. 2.18, 21.
d Psal. 116. 12, 13 1 Pet. 2.9
e 2 John 2. 3.5. 2 Pet 1 5.6, 7, 8, 9, 10
f 2 Cor. 9.2 Mat. 5.16
g Tit. 2.5, 9 10, 11, 12. 1 Tim. 6.1
h 1 Pet 2.15
i 1 Pet. 2.12 Phil. 1.11 John 15.8
k Eph. 2.10
l Rom. 6.22
m John 15 4.5. Eze. 36 26, 27.
n Phil. 2.13 Phil. 4.13 2 Cor. 3.5.

form any duty, unleſſe, upon a ſp
motion of the Spirit; but, they oug
be diligent in ſtirring up the gra
God that is in them *o*.

o Phil.2.12, Heb.6.11,12 2Pet.1.3,5, 10,11.

IV. They who in their obed
attain to the greateſt height, wh
poſſible in this life, are ſo far from b
able to ſupererogate, and to doe more
God requires, as that they fall ſho
much which in duty they are boun
do *p*.

p Luk 17.10 Neh.13.22 Job 9,2,3 Gal.5.17

V. We cannot, by our beſt W
merit pardon of ſin, or eternall life
hand of God, by reaſon of the great
proportion that is between them an
glory to come; and, the infinit diſt
that is between us and God, whom
them, we can neither profit, nor ſa
for the debt of our former ſins *q*,
when we have done all we can, we
done but our duty, and are unprofi
ſervants *r*; and, becauſe, as they are g
they proceed from his Spirit *ſ*; an
they are wrought by us, they are de
and mixed with ſo much weakneſſ
imperfection, that they cannot e
the ſeverity of Gods judgement *t*.

q Rom.3.20 Rom.4.2,4, *r* Eph.2.8,9 Tit.3.5,6,7 Rom.8.18 *ſ* Pſal.16.2 Job 22.2,3 Job 35.7,8 *r* Luk.17.10 *ſ* Gal.5.22, 23 *t* Iſa.64.6 Gal.5.17 Rom.7.15, 18. Pſal.143.2. Pſal.130.3

VI. Yet notwithſtanding, the Pe
of Beleevers being accepted th
Chriſt, their good works alſo are ac
in him *u*, not as though they were i
life wholly unblamable and unre

u Eph.1.6 1 Pet.2.5 Exod.28.38 Gen.4.4 with Heb. 11.4

le in GODS ſight *w*; but that, he oking upon them in his Son, is pleaſed accept, and reward that which is ſin- re, although accompanied with many eakneſſes and imperfections *x*.

w Job 9.20. Pſal. 143.2.

x Heb. 13.20, 21. 2 Cor. 8. 12. Heb. 6. 10. Mat. 25. 21, 23.

VII. Workes done by unregenerate en, although, for the matter of them, ey may bee things which God com- ands, and of good uſe both to them- ves, and others *y*: yet, becauſe they oceed not from an heart purified by ith *z*; nor are done in a right manner, cording to the Word *a*; nor, to a right d, the glory of God *b*; they are there- re ſinfull, and cannot pleaſe God, or ake a man meet to receive grace from od *c*. And yet their neglect of them is ore ſinfull, and diſpleaſing unto God *d*.

y 2 Kings 10. 30 31. 1 Kings 21. 27, 29. Phil. 1. 15. 16. 18. *z* Gen. 4. 5. with Heb. 11. 4. Heb. 11. 6. *a* 1 Cor. 13. 3. Iſa. 1. 11. *b* Mat. 6. 2, 5, 16. *c* Hag. 2. 14. *d* Pſal. 1 1. 4.

t. 1. 15. Amos. 5. 21, 22. Hoſ. 1. 4 Rom. 9 16. Titus 3. 5. al. 36. 3. Job. 21. 14, 15. Matth. 25. 41, 42, 43, 45. Matth. 23. 23.

CHAP. XVII.

Of the Perſeverance of the Saints.

THey, whom God hath accepted in his Beloved, effectually called, and ſanctified by his Spirit, can neither otally, nor finally, fall away from the tate of Grace, but ſhall certainly per- evere therein to the end, and be eternally aved *a*.

a Phil. 1. 6. 2 Pet. 1. 10. John 10. 28 29. 1 John 3. 9. 1 Pet. 1. 5. 9.

II. This

II. This perseverance of the S
depends not upon their owne free
but upon the immutability of th
cree of Election flowing from the
and unchangeable love of God th
ther *b*, upon the efficacy of the m
and intercession of Jesus Christ *c*
abiding of the Spirit, and of the se
God within them *d*, and the nat
the Covenant of Grace *e*: from all w
ariseth also the certainty, and infalli
thereof *f*.

III. Nevertheless, they may, th
the temptations of Satan and of
World, the prevalency of corruptio
maining in them, and the neglect o
means of their preservation, fall
grievous sins *g*: and, for a time, con
therein *h*: whereby they incur
displeasur *i*, and grieve his holy Spi
come to be deprived of some measur
their graces and comforts *l*, have
hearts hardened *m*, and their consci
wounded *n*, hurt, and scandalize oth
and bring temporall judgements u
themselves *p*.

6 2 Tim. 2. 18, 19, Jer. 31. 3.
c Heb. 10. 10. 14.
Heb. 13. 20 21. Heb 9: 12, 13, 14 15
Rom. 8. 33. to the end, John 17, 11, 24 Luke 2. 32. Heb. 7, 25.
d John 14. 16, 17,
1 John 2. 17
1 John 3. 9
e Jer. 32 40
f John 10. 28 2 Thes. 3 3. 1 John 2 19.
g Mat 26. 70, 73, 74
h Psal. 51, title and verse 14.
Isa. 64. 5. 7. 9
2 Sam. 11. 27
k Eph 4. 30
l Psal. 51 8. 10. 12
Rev. 2. 4
Cant. 5 2, 3, 4, 6
m Isa. 36. 17. Mark 6. 52. Mark 16 14.
n Psal. 32 3. 4. Psal, 51. 8
o 2 Sam 12. 14.
p Psal. 89. 30. 32.
1 Cor. 11. 32

CHA

CHAP. XVIII.

Of the assurance of Grace and Salvation.

ALthough hypocrites and other unregenerate men may vainly deceive themselves with false hopes, and carnall presumptions of being in the favour of God, and estate of Salvation *a*: which hope of theirs shall perish *b*: yet such as truly beleeve in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may, in this life, be certainly assured that they are in the state of grace *c*, and may rejoyce in the hope of the glory of God, which hope shall never make them ashamed *d*.

a Job 8. 13, 14. Mich. 3. 11. Deut. 29. 19. John 8. 41.
b Mat. 7. 22, 23.
c 1 John 2. 3. 1 John 3. 14. 18, 19, 21, 24. 1 John 5. 13.
d Rom. 5. 2, 5.

II. This certainty is not a bare conjectural and probable perswasion, grounded upon a fallible hope *e*: but, an infallible assurance of faith, founded, upon the divine truth of the promises of salvation *f*, the inward evidence of those graces unto which these promises are made *g*, the testimony of the Spirit of Adoption witnessing with our spirits that we are the children of God *h*: Which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption *i*.

e Heb. 6. 11, 19.
f Heb. 6. 17, 18.
g 2 Pet. 1. 4, 5, 10, 11. 1 John 2. 3. 1 John 3. 14. 2 Cor. 1. 12.
h Rom. 8. 15, 16.
i Eph. 1. 13, 14. Eph. 4. 30. 2 Cor. 1. 21, 22.

III. This infallible assurance doth

not ſo belong to the eſſence of faith
that a true beleever may wait long
conflict with many difficulties be
k 1 John 5. 13. Iſa. 50. 10. Mark. 9. 24. Pſal. 88. throughout. Pſal. 77. to verſe 12. l 1 Cor. 2. 12 1 John 4. 13 Heb. 6. 11, 12 Eph. 3. 17, 18, 19. be partaker of it *k*: yet, being inab
the Spirit to know the things whi
freely given him of God, he may, wi
extraordinary revelation, in the righ
of ordinary means, attain thereu
And therefore it is the duty of every
to give all diligence to make his ca
m 2 Pet. 1. 10. and election ſure *m*: that thereby his
may be enlarged in peace and joy i
n Rom. 5. 1, 2, 5. Rom. 14. 7. Rom. 15. 13. Eph. 1. 3, 4. Pſal. 4. 6, 7 Pſal. 119. 32. holy Ghoſt, in love and thankfulne
God, and in ſtrength and chearfulne
the duties of obedience, the proper f
of this aſſurance *n*: ſo far is it, from
o 1 Joh. 2. 1, 2 Rom. 6. 1, 2 Titus 2, 11, 12, 14. clining men to looſneſſe *o*.

IV. True beleevers may have th
ſurance of their ſalvation divers w
2 Cor. 7. 1 Rom. 8. 1, 12 1 John 3. 2, 3. Pſal. 130. 4. 1 John 1. 6, 7. ſhaken, diminiſhed, and intermitted,
by negligence in preſerving of it, by
ling into ſome ſpeciall ſin, which wou
eth the conſcience, and grieveth the
rit: by, ſome ſudden, or vehement
ptation, by Gods withdrawing the l
of his countenance, and ſuffering
ſuch as fear him to walk in darkneſſe
to have no light *p*: yet are they neve
terly deſtitute of that ſeed of God an
of faith, that love of Chriſt and the
thren, that ſincerity of heart, and co
ence of duty, out of which, by the o
p Can. 5. 2, 3, 6. Pſ. 51. 8, 12, 14. Eph. 4. 30, 31. Pſ. 77. 1, to 10. Mat. 26. 69, 70, 71, 72. Pſal. 31. 22 Pſal. 88 throughout Iſa. 5. 19.

n of the Spirit, this assurance may, in
e time, be revived *q*: and by the which,
the mean time, they are supported
om utter despair *r*.

q 1 Joh. 3. 19 Luke 22. 32 Job 13. 15 Psal. 73. 15 Ps. 51. 8, 12. Isa. 50. 10. throughout.

lich. 7. 7, 8, 9. Jer 52. 40. Isa. 54. 7, 8, 9, 10. Ps. 32. 1. Ps. 88.

CHAP. XIX.

Of the Law of God.

GOD gave to Adam a Law, as a Covenant of Works, by which he bound him, and all his posterity to rsonall, entire, exact, and perpetuall bedience: promised life upon the fulfilng, and threatened death upon the reach of it: and indued him, with power nd ability to keep it *a*:

a Gen. 1. 26, 27 with Gen. 2. 17 Rom. 2 14, 15. Rom. 10. 5. Rom. 5. 12, 19. Gal. 2. 10, 12. Eccles. 7. 29 Job 28. 28

II. This Law, after his fall, continued to bee a perfect rule of righteousnesse, nd, as such, was delivered by God upon Mount Sinai in Ten Commandements, nd written in two Tables *b*: the foure irst Commandements containing our uty towards God, and the other six, our uty to man *c*.

b Jam. 1. 25. Jam. 2. 8, 10, 11, 12 Rom. 13. 8, 9 Deut. 5. 32 Deut. 10. 4 Exod. 34 1.

III. Beside this Law, commonly called Morall, God was pleased to give to the people of Israel, as a Church under age, Ceremoniall Lawes, containing severall typicall Ordinances, partly of Worship, prefiguring Christ, his graces, actions, sufferings, and benefits *d*; and partly, holding forth divers instructions of morall

c Matth. 22. 37, 38, 39, 40.

d Heb. 9. chap. Heb. 10. 1. Gal. 4. 1, 2, 3. Col. 2. 17.

e 1 Cor. 5. 7. 2 Cor. 6. 7 Jude ver. 23 f Col. 2. 14 16. 17. Dan. 9. 27. Eph. 2. 15 16.

rall duties *e*. All which, Cerem Laws are now abrogated, under the Testament *f*.

IV. To them also, as a Body Poli he gave sundry Judiciall Laws, whic pired together with the State of that ple: not obliging any other now, fu than the generall equity thereof ma quire *g*.

g Exod: 21 chapter. Exod 22. 1 to 29. Gen. 49. 10 with 1 Pet. 2. 13, 14.

V. The Morall Law doth fo binde all, as well justified persons thers, to the obedience thereof *h*, nd not only in regard of the matter tained in it, but also in respect authority of God the Creatour, who it *i*, Neither doth Christ in the Ge any way dissolve, but much stren this obligation *k*.

Mat: 5. 17. with ver. 38, 39. 1 Cor 9. 8 9, 10. h Rom: 13. 8. 9, 10. Eph 6. 2. i John 2. 3. 4, 7, 8. i Jam: 2 10 11. k Mat: 5. 17. 18 15. Jam: 2. 8. Rom. 3. 31.

VI. Although true Beleevers b under the Law, as a Covenant of w to be thereby justified, or condemn yet is it of great use to them, as w to others, in that, as a Rule of life inf ing them of the will of God, and duty, it directs, and binds them to accordingly *m*, discovering also the full pollutions of their nature, hes lives *n*: so as, examining them thereby, they may come to further viction of humiliation for, and against sin *o*, together with a clearer of the need they have of Christ, a

l Rom. 6. 14 Gal. 2. 16. Gal. 3 13. Gal 4. 4, 5. Acts 13. 39. Rom. 8. 1. m Rom. 7. 12. 22, 25. Psal. 119. 4, 5 6. 1 Cor. 7 19 Gal. 5 14 16, 18 19, 20 21, 22, 23 n Rom 7. 7 Rom. 3 20. o Jam. 1. 23, 24 25. Rom. 7. 9 14. 24.

fection of his obedience *p*. It is like-
e of use to the Regenerat, to restrain
ir corruptions, in that it forbids
q: and the threatnings of it serve to
w, what, even their sins, deserve; and,
at afflictions, in this life, they may
ect for them, although freed from the
se thereof threatened in the Law *r*.
e promises of it, in like manner, shew
m Gods approbation of obedience, and
at blessings they may expect upon the
formance thereof *s*; although, not as
to them by the Law, as a Covenant
Works *t*. So as, a mans doing good,
d refraining from evil, because the Law
courageth to the one, and deterreth from
other, is no evidence of his being un-
the Law, and, not under grace *u*.

VII. Neither are the forementioned
es of the Law, contrary to the grace of
Gospel, but do sweetly comply with
w, the Spirit of Christ subduing, and
bling the will of man, to do that, free-
and chearfully, which the will of God,
vealed in the Law, requireth to bee
ne *x*.

p Gal. 5. 24 Rom. 7. 24 25. Rom. 8. 3, 4.

q Jam. 2. 11 Psal. 119. 101, 104. 128.

r Ezra. 9. 13, 14. psal. 89. 30, 31, 32, 33, 34.

s Levit. 26. 3 to 14 with 2 Cor. 6. 16 Eph. 6. 2, 3 Psal. 37. 11 with Mat. 5. 5. Psal. 19. 11.

t Gal. 2. 16 Luke 17. 10

u Rom. 6. 12, 14.

1 Pet. 3. 8, 9, 10, 11, 12. with Psal. 34. 12, 13, 14, 15, 16. Heb. 12. 28, 29.

w Gal. 5. 22.

x Eze. 36. 27 Heb. 8. 10 with Jer. 31. 33.

CHAP: XX.

Of Christian Liberty, and Liberty of Conscience.

THe Liberty which Christ purchased for Beleevers, the Gospell, consists, in freedome from the guilt of sin, the demning Wrath of God, the Curse Morall Law *a*; and, in their being vered from this present evil World, dage to Satan, and Dominion of sin from the evil of afflictions, the sting death, the victory of the grave, and lasting damnation *c*; as also, in their atcesse to God *d*, and their yeelding dience unto him, not out of slavish but a Childe-like love and willminde *e*. All which, were common to Beleevers under the Law *f*. Bu der the New Testament, the Liber Christians is further inlarged, in freedom from the yoke of the Cere all Law, to which the Jewish C was subjected *g*: and in greater neese of accesse to the Throne of G and in fuller communications of t Spirit of God, than Beleevers, un Law, did ordinarily partake of *i*.

a Tit. 2. 14
1 Thes. 1. 10
Gal. 3. 13.
6 Gal. 31 4.
Col. 1. 13
Acts 26. 18
Rom. 6. 14.
c Rom. 8. 28
Psal. 119. 71
1 Cor. 15. 54, 55, 56, 57.
Rom. 8. 1.
d Rom. 5. 1, 2
e Rom. 8. 14
f 2. 1 John 4. 18.
f Gal. 3. 9, 14.
g Gal. 4. 1, 2, 3, 6, 7.
Gal. 5. 1. Acts 15. 10, 11.
h Heb. 4. 14
16 Heb. 10. 19, 20, 21, 22
i 1 John 7. 38, 39.
2 Cor. 3. 13, 17, 18.

II. God alone is Lord of the science *k*, and hath left it free fr

k Jam. 4. 12 Rom. 14. 4,

octrines and Commandments of men, hich are, in any thing contrary to his ord: or beside it, if matters of Faith, Worship *l*. So that, to beleeve such octrines, or to obey such Commands, t of Conscience, is to betray true li- rty of Conscience *m*: and the requiring an implicit faith, and an absolute and inde obedience, is, to destroy Liberty Conscience, and reason also *n*.

III. They, who, upon pretence of hristian Liberty, do practise any sin, or erish any lust, doe thereby destroy the d of Christian Liberty, which is, that ing delivered out of the hands of our nemies, we might serve the Lord with- t fear, in holinesse and righteousnesse fore him, all the dayes of our life *o*.

IV. And because, the Powers which od hath ordained, and the Liberty hich Christ hath purchased, are not in- nded by God, to destroy, but mutually uphold & preserve one another; They, ho upon pretence of Christian Liberty, all oppose any lawfull Power, or the wfull exercise of it, whether it be Civill Ecclesiasticall, resist the Ordinance of GOD *p*. And, for their publishing of ch Opinions, or maintaining of such ractises, as are contrary to the light of ature, or to the known Principles of hristianity, whether concerning Faith,

l Act. 4. 19 Act. 5. 29. 1 Cor. 7. 23 Mat. 23. 8, 9. 10. 2 Cor. 1. 24. Mat. 15. 9
m Col. 2. 20. 22, 23. Gal. 1 10. Gal. 2. 4. 5. Psal. 5. 1.
n Rom. 10. 17. Rom 14. 23. Isa. 8. 20 Act. 17, 11 John 4. 22 Hos. 5. 11 Revel. 13. 12, 16, 17. Jer. 8. 9.

o Gal. 5. 13. 1 Pet. 2. 16 2 Pet. 2. 19 John 8. 34. Luke. 1. 74, 75.

p Mat. 22. 21 1 Pet. 2. 13, 14, 16. Rom. 13. 1 to 8. Heb. 13. 17.

q Rom. 1.32 with 1 Cor. 5.1,5,11.13 2 John ver. 10, 11. and 2 Thes. 3.14 and 1 Tim. 6.3,4,5. & Tit. 1.10,11, 13, & 3.10 with Mat. 18.15,16,17 1 Tim. 1, 19, 20. Rev. 2. 2,14,15,20. Rev. 3. 9.

r Deut. 13.6. to 12. Rom. 13 3,4. with

Worship, or Conversation; or, t Power of Godlinesse; or, such erro Opinions or Practises, as either in own nature, or in the manner of pu ing or maintaining them, are destru to the externall Peace and Order Christ hath established in the Ch they may lawfully be called to acc and proceeded against by the Censu the Church *q*, and by the power Civill Magistrate *r*.

2 John vers. 10, 11. Ezra. 7.23.25,26,27 28. Revel. 17.12,16,17 15 17 21,22,25,30. 2 Kings 23.5,6,9,20,21. 2 Chron. 34.33. 2 Ch 12, 33.16. Dan. 3.29. 1 Tim. 2 2. Isa. 49.23. Zac. 13.2,3.

CHAP. XXI.

Of Religious Worship, and the Sabbath-day.

THe light of Nature sheweth there is a GOD, who Lordship and Soveraignty ov is good, and doth good unto all, therefore to be feared, loved, praise led upon, trusted in, and served, w the heart, and with all the soul, an all the might *a*. But, the acc way of Worshipping the true G is instituted by Himself, and so by his own revealed Will, that

a Rom. 1.20 Act. 17.24 Psal. 119.68 Jer. 10.7. Psal. 31.23. Psal. 10.1 Rom. 10.12 Psal. 62.8 Jos. 24, 4 Mat. 22 33

ot be Worshipped according to the ima-
nations and devices of men, or the sug
estions of Sathan, under any visible re-
esentation, or any other way not pre-
ribed in the holy Scripture *b*.

II. Religious Worship is to bee given
GOD, the Father, Sonne, and Holy
host; and to him alone *c*; not to An-
els, Saints, or any other creature *d*: and,
nce the Fall, not without a Mediator;
or, in the mediation of any other, but of
hrist alone *e*.

III. Prayer, with thanksgiving, being
ne speciall part of Religious Worship *f*,
, by GOD required of all men, *g*; and,
at it may be accepted, it is to be made
n the Name of the Son *h*, by the help of
is Spirit *i*, according to his Will *k*, with
nderstanding, reverence, humility, fer-
ency, faith, love, and perseverance *l*; and,
vocall, in a known tongue *m*.

IV. Prayer is to be made for things
wfull *n*, and for all sorts of men living,
r that shall live hereafter *o*: but, not for
he dead *p*, nor for those of whom it may
e known, that they have sinned the sin
nto death *q*.

V. The reading of the Scriptures with
odly fear *r*, the sound Preaching *s*, and
onscionable hearing of the Word, in
bedience unto God, with understanding,
ith, and reverence *t*; singing of Psalmes

b Deut. 12. 32 Mat. 15. 9. Act. 17. 25. Mat. 4. 9. Deut. 4. 15 to 20. Exod. 20. 4, 5, 6. Col. 2. 23.
c Mat. 4. 10 with John 5. 23. and 2 Cor. 13. 14.
d Col. 2. 18 Rev. 19. 10 Rom. 1. 25.
e John. 14. 6 1 Tim. 2. 5 Eph. 2. 18 Col. 3. 17.
f Phil. 4. 6.
g Psal. 65. 2. *h* Joh. 14. 13 14. 1 Pet. 2. 5 *i* Rom. 8. 26 *k* 1 Joh. 5. 14. *l* Psal. 47. 7 Eccles. 5. 1, 2 Heb. 12. 28 Gen. 18. 27 Jam. 5. 16 Jam. 1. 6, 7 Mark 11. 24 Mat. 6. 12, 14, 15. Col. 4. 2. Eph. 6. 18
m Cor. 14. 14
n 1 Joh. 5. 14
o 1 Tim. 2. 1 2. Joh. 17. 20 2 Sam. 7. 29. Rut. 4. 12.
p 2 Sam. 12. 21, 22, 23 with Luke 16. 25, 26. Rev. 14. 13.
q 1 Joh. 5. 16
r Acts 15. 21 Rev. 1. 3.
s 2 Tim. 4. 2.
t Jam. 1. 22 Acts 10. 33. Mat. 13. 19 Heb. 4. 2.

u 1 Col. 3. 16 Ephes. 5. 19 Jam. 5. 13.
w Mat. 28. 49 1 Cor. 11. 23 to 29. Acts 2. 42.
x Deut. 6. 13 with Neh. 10. 29.
y Isa. 19. 21 with Eccle. 5. 4, 5.
z Joel. 2. 12. Ester. 4. 16 Mat. 9. 15. 1 Cor. 7. 5.
a Psal. 107. throughout Ester. 9. 22.
b Heb. 12. 28
c Joh. 4. 21
d Mal. 1. 11 1 Tim. 2. 8.
e John 4. 23. 24.
f Jer. 10 25 Deut 6 6, 7 Job 1. 5. 2 Sam. 6. 18. 20
g 1 Pet. 3. 7. Act. 10. 2.
h Mat. 6, 11.
i Mat. 6. 6 Eph. 6. 18.
k Isa. 56. 6, 7 Heb. 10. 25 Prov. 1. 20, 21, 24. Prov. 8. 34 Acts 13. 42 Luke 4. 16. Acts 2. 42.

k Exod. 20. 8, 10, 11. Isa. 56. 2, 4, 7.

with grace in the heart *u*; as also due administration, and worthy rec of the Sacraments instituted by C are all, parts of the ordinary Rel Worship of God *w*: Beside Rel Oaths *x*, Vows *y*, Solemn Fastings thanksgivings, upon speciall occasi which are, in their severall time seasons, to be used, in an holy an ligious manner *b*.

VI. Neither Prayer, nor any othe of Religious Worship, is now und Gospel, either tyed unto, or made acceptable by any place in which it i formed, or towards which it is direc but GOD is to bee Worshipped where *d*, in Spirit and Truth *e*: privat Families *f*, daily *g*, and in so each one by himself *h*, so more sole in the publique Assemblies, whic not carelesly or wilfully to be negle or forsaken, when God, by his Wo Providence, calleth thereunto *i*.

VII. As it is of the Law of N that, in generall, a due proportion be set a part, for the Worship of G in his Word, by a Positive, Mor perpetuall Commandement, bind men, in all Ages, he hath particula pointed One day in Seven, for a S to be keept holy unto Him *k*: whi the beginning of the World, to sur

urrection of Christ, was the last Day of he week; and for the Resurrection of Christ, was changed into the first Day f the week *l*, which, in Scripture, is cal- ed the LORDS Day *m*, and is to bee ontinued to the end of the World, as the Christian Sabbath *n*.

l Ger. 2. 2. 1 Cor. 16. 1, 2 Acts 20. 7.
m Rev. 1. 10.
n Exod. 20. 8 to 10. with Mat. 5. 17, 18

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs before-hand, do not only observe an holy Rest, all the Day, from their owne works, words, and thoughts about their worldly imployments, and recreations *o*, but also are taken up the whole time, in the publique and private Exercises of his Worship, and in the duties of necessity, and merey *p*.

o Exod. 20. 8 Ex. 16. 25. 26, 29. Exod. 31. 15, 16, 17, Isa 58. 13 Nehe. 13. 15, 17, 18, 19, 21, 22.
p Isa. 58. 13. Mat. 12. 1 to 13.

CHAP. XXII.

Of lawfull Oaths and Vows.

A Lawfull Oath is a part of Religious Worship *a*, wherein upon just occasion, the person swearing, solemnly calleth God to witnesse what hee asserteth, or promiseth; and to judge him according to the Truth, or falsehood of what he sweareth *b*.

a Deut. 10. 20.

II. The Name of God onely, is that by which men ought to swear; and

b Exod. 20. 7 Levit. 19. 12 2 Cor. 1. 23 2 Chron. 6. 22, 23.

therein it is to be used with all h
c Deut. 6. 13 and reverence *c*. Therefore, to
vainly, or rashly, by that glorio
dreadfull Name; or, to sweare at
any other thing, is sinfull, and to b
d Exod. 20. 7 horred *d*. Yet, as in matters of weigh
Jer. 5. 7
Mat. 5. 34. 37 moment, an Oath is warranted b
Jam. 5. 12. Word of God, under the New T
ment, as well as under the Old *e*;
e Heb. 6. 16
2 Cor. 1. 23 lawfull Oath, being imposed by la
Isa. 65. 16. Authority, in such matters ought t
f 1 Kings 8.
31. Neh. 13. taken *f*.
[illegible]zra. 10
[illegible]

III. Whosoever taketh an Oath, o
duely to consider the weightinesse o
solemne an Act: and therein to avo
nothing, but what he is fully persw
is the truth *g*. Neither may any m
g Exod. 20. 7
Jer. 4. 2. binde himself by Oath to any thing, b
what is good and just, and what he be
veth so to be, and what he is able, and
h Gen. 24. 2. 3. 5. 6. 8. 9. solved to performe *h*. Yet is it a sin, to
fuse an Oath touching any thing that
good and just, being imposed by law
i Num. 5. 19, 21. Neh. 5. 12. Exod. 22. 7. 8. 9. 10. 11 Authority *i*.

IV. An Oath is to be taken in the p
and common sense of the words, with
k Jer. 4. 2. Psal. 24. 4. equivocation, or mentall reservation
l 1 Sam. 25. 22. 32. 33. 34 Psal. 15. 4. It cannot oblige to sin: but, in any th
not sinfull, being taken, it binds to p
m Ezek. 17. 16, 18. 19 Josh. 9. 18. 19. with 2 Sam. 21. 1 formance, although to a mans own h
nor is it to be violated, although mad
Heretickes, or Infidels *m*.

V. A

. A Vow is of the like nature with a romissory Oath, and ought, to be made ith the like Religious care, and to be rformed with the like faithfulneſſe *n*.

VI. It is not to be made to any Creare but to God alone *o*: and, that it may e accepted, it is to be made voluntarily, ut of Faith, and conſcience of Duty, in ay of Thankfulneſſe for mercy receied, or for the obtaining of what we ant: whereby we more ſtrictly binde ur ſelves to neceſſary duties: or, to other hings, ſo far, and ſo long, as they may tly conduce thereunto *p*.

. VII. No man may Vow, to do any hing forbidden in the Word of God, or what would hinder any duty therein commanded: or which is not in his own power, and, for the performance whereof, he hath no promiſe of ability from God *q*. In which reſpects, Popiſh Monaſticall Vows, of perpetuall ſingle life, profeſſed Poverty, and Regular Obedience, are ſo far from being degrees of higher Perfection, that they are ſuperſtitious and ſinfull ſnares, in which, no Chriſtian may intangle himſelf *r*.

n Iſai. 19. 21 Eccleſ 5. 4 5, 6. Pſal 61 8. Pſal 66. 13, 14

o Pſal 76. 11 Jer. 44. 25. 26.

p Deut. 23. 21, 22, 23 Pſal. 50. 14 Gen. 28. 20, 21, 22 1 Sam. 1. 11 Pſal 66. 13, 14. Pſal. 132. 1, 3, 4, 5.

q Acts 23. 12. 14 Mark. 6. 26. Numb. 30. 5, 8, 12, 13.

r Mat. 15. 11, 11. 1 Cor. 7. 29. Eph. 4. 28. 1 Pet. 4. 2. 1 Cor. 7. 23.

CHAP. XXIII.

Of the Civil Magistrate.

GOD, the supream Lord and K of all the world, hath Ordai Civil Magistrates, to be u him, over the people, for his own Glo and the publike good: and, to this e hath armed them with the Power the sword, for the defence and couragement of them that are good, for the punishment of evil doers *a*.

II. It is lawfull for Christians to cept and execute the Office of a Ma strate, when called thereunto *b*: in managing whereof, as they ought espe ally to maintain Piety, Justice and Pea according to the wholsome Laws of e Common-wealth *c*: so, for that end, th may lawfully now, under the New T stament, wage War, upon *just* and nec sary occasion *d*.

III. The Civill Magistrate may assume to himself the administration the Word and Sacraments, or the pow of the Keys of the Kingdom of Heave yet, he hath Authority, and it is his dut to take order, that Unity and Peace b preserved in the Church, that the Tru of God be kept pure, and intire, that Blasphemies and Heresies be suppre

a Rom. 13 1 2, 3, 4 1 Pet. 2. 13, 14.

b Pro. 8. 15. 16 Rom. 13 3. 2. 4

c Psal. 2. 10, 11, 12 1 Tim. 2. 2. Psal. 82 3, 4 2 Sam. 23 3 1 Pet. 2. 13

d Luk. 3 14 Rom 13 4. Matth. 8. 9 10 Act. 10. 1, 2 Rev 17 14 16.

e 2 Chro 26. 20, with Mat. 18. 17 Mat. 6 19. and 1 Cor. 12 28, 29 Eph. 4. 11. 2 Cor. 4 1, 2 Rom. 10 15 Heb. 5. 4

l corruptions and abuſes in Worſhip
nd diſcipline prevented, or reformed :
nd all the Ordinances of God duely ſet-
ed, adminiſtred, and obſerved *f*. For
he better effecting whereof, he hath
ower to call Synods, to be preſent at
hem, and to provide that whatſoever is
ranſacted in them, be according to the
hinde of God *g*.

IV. It is the duty of People to
ray for Magiſtrates *h*, to honour their
erſons *i*, to pay them tribute and other
dues *k*, to obey their lawfull Commands,
and to be ſubject to their Authority, for
conſcience ſake *l*. Infidelity, or difference
in Religion doth not make voide the
Magiſtrates juſt and legall Authority,
nor free the people from their due obe-
dience to him *m*: from which, Eccle-
ſiaſticall perſons are not exempted *n*,
much leſſe hath the Pope any power and
juriſdiction over them, in their Domini-
ons, or over any of their people; and, leaſt
of all, to deprive them of their Domini-
ons, or lives, if he ſhall judge them to be
Hereticks, or upon any other pretence
whatſoever *o*.

f Iſa. 49. 23 Pſal. 122. 9 Ezra. 7. 23 25 25 27. 28 Lev. 24. 16 Deut. 13. 5, 6. 12 2 Kings. 18. 4 1 Chro. 15. to 29 2 Kings 23. 1. to 26 2 Chro. 34. 33. 2 Chron. 15. 12. 13.

g 2 Chro. 19 8, 9, 10, 11 2 Chron 29 30 Chapters. Mal. 2. 4 5.

h 1 Tim. 2. 1, 2

i 1 Pet. 2. 17

k Rom. 13. 6, 7

l Rom. 13. 5 Tit. 1. 3.

m 1 Pet. 2. 13, 14 16

n Rom. 13. 1. 1 Kings 2 35. Acts 25. 9, 10, 11 2 Pet 2. 10 11 Jude ver. 8 9. 10, 11 2 Theſ. 2 4 Rev. 13. 16, 17

CHAP.

CHAP. XXIV.

Of Marriage, and Divorce.

MArriage is to be between Man and one Woman: ne is it lawfull for any Man to more then one Wife, nor for any We to have more then one Husband, a same time *a*.

a Gen. 2. 24. Mat. 19. 5, 6. Pro. 2 17.

II. Marriage was ordained for b Gen. 2. 18 mutuall help of Husband and Wife the increase of man-kinde with a gitimate issue, and of the Church c Mal. 2. 15 an holy seed *c*, and for preventing of d 1 Cor. 7. 2, 9 cleanness *d*.

III. It is lawfull for all sorts of ple to marry, who are able with jud e Heb. 13. 4. 1 Tim. 4. 3 ment, to give their consent *e*. Yet, i 1 Cor. 7. 39. the duty of Christians to marry one f Gen. 24. 57, 58. the Lord *f*. And therefore such as pro the true reformed Religion, should marry with Infidels, Papists, or Idolaters: Neither should such as g Ex. 34. 16. Exod. 34. 16. Deut. 7. 4. godly be unequally yoked by marry 1 King. 11. 4, Neh. 13. 25, 26, 27. with such as are notoriously wicked Mal. 2. 11, 12. their life, or maintain damn 2 Cor. 6. 14. Heresies *g*.

IV. Marriage ought not to be wi h Levit. 18. Chapter. the degrees of Consanguinity or Affi 1 Cor. 5. 1. Amos 2. 7. forbidden in the Word *h*: Nor can incestuous marriages ever be made

ll by any Law of man, or consent of arties, so as those Persons may live together as man and wife *i*. The man may not marry any of his Wives kindred earer in blood, then he may of his own: or, the woman of her Husbands kined, nearer in blood, then of her own *k*.

i Mark 6.18. Lev. 18. 24, 25, 26, 27, 28.

k Levit. 20, 19, 20, 21.

V. Adultery, or fornication committed after a Contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that Contract *l*. In the case of Adultery after marriage, it is lawfull for the innocent party to sue out a Divorce *m*: And after the Divorce, to marry another, as if the offending party were dead *n*.

l Mat. 1. 18, 19, 20.

m Mat 5. 31, 32.

n Mat. 19 9 Rom. 7. 2, 3.

VI. Although the corruption of man be such as is apt to study arguments, unduely to put asunder those whom God hath joyned together in marriage: yet, nothing but Adultery, or such wilfull desertion as can no way bee remedied, by the Church, or Civill Magistrate, is cause sufficient of dissolving the bond of Marriage *o*: Wherein, a publick and orderly course of proceeding is to be observed: And, the Persons concerned in it, not left to their own wills and discretion, in their own case *p*.

o Mat. 19. 8, 9 1 Cor. 7. 15. Mat. 19. 6.

p Deut. 24. 1, 2, 3, 4.

CHAP.

CHAP. XXV.

Of the Church.

THe Catholick or Universal C
which is invisible, consists o
whole number of the Elect,
have been, are, or shall be gathered
one, under Christ the Head thereof,
is, the Spouse, the Body, the fulne
Him that filleth all in all *a*.

a Eph.1.10, 22,23 Eph.5.23, 27.32 Col.1.18

II. The visible Church, which is
Catholick or universall, under the G
pel (not confined to one Nation, as
fore, under the Law) consists of all th
throughout the World, that profess
true Religion *b*; and of their Childre
and is, the Kingdom of the Lord J
Christ *d*, the House and Family of Go
out of which there is no ordinary pos
bility of Salvation *f*.

b 1 Cor.1.2 1 Cor.12.12, 13.Psal.2.8 Rev.7.9, Rom.15 9 10.11, 12 c 1 Cor.7.14 Act.2.39 Ezek 16.20, 21.Rom.11 16. Gen.5. 15.Gen.17.7 d Mat.13.47 Isa.9.7 e Eph.2.19. Eph.3.15 f Acts 2.47

III. Unto this Catholick Visi
Church, Christ hath given the Minist
Oracles, and Ordinances of God,
the gathering, and perfecting of
Saints, in this life, to the end of
World: and doth by his own pres
and Spirit, according to his promise, m
them effectuall thereunto *g*.

g 1 Cor. 12 28 Eph.4. 11, 12, 13 Mat.28.19, 20. Isa.59. 21.

IV. This Catholick Church
been sometimes more, sometimes le
sible *h*. And particular Churches, w
are Members thereof, are more or

h Rom.11. 3.4 Rev.12 6, 14.

re, according as the Doctrine of the oſpel is taught and imbraced, Ordi- nces adminiſtred, and Publick Worſhip rformed more or leſs purely in them *i*.

V. The pureſt Churches under Hea- n are ſubject both to mixture, and er- ur *k*: and ſome have ſo degenerated, as become no Churches of Chriſt, but ynagogues of Satan *l*. Nevertheleſſe, ere ſhall be alwayes a Church on Earth, Worſhip God according to his will *m*.

VI. There is no other Head of the Church, but the Lord Jeſus Chriſt *n*: Nor can the Pope of Rome, in any ſence e head thereof: but is, that Antichriſt, hat Man of ſin, and Son of Perdition, that xalteth himſelf, in the Church, againſt Chriſt, and all that is called God *o*.

i Rev. 2. 3. chapters. 1 Cor. 5. 6. 7

k 1 Cor. 11. 18 Rev. 2. 3. chapters. Mat. 13. 24, 25. 26. 27, 28, 29, 30. 47.

l Rev. 18. 2 Rom. 11. 18, 19, 20, 21 22

m Mat. 16. 18 Pſal. 72. 17 Pſal. 102. 28 Mat. 28. 19 20.

n Col. 1 18, Eph. 1. 22

o Mat. 23. 8, 9, 10 2 Theſſ. 2. 3, 4 8, 9 Rev. 13. 6.

CHAP. XXVI.

Of the Communion of Saints.

ALL Saints, that are united to Je- ſus Chriſt their Head, by his Spi- rit, and by Faith, have fellowſhip with him in his graces, ſufferings, death, reſurrection, and glory *a*: And, being united to one another in love, they have communion in each others gifts and gra- ces *b*, and are obliged to the performance of ſuch duties, publick and private, as do conduce to their mutuall good; both in the

a 1 John 1. 3 Eph. 3. 16, 17. 18, 19 John 1. 16. Eph. 2. 5 6 Phil. 3. 10 Rom. 6 5 6 2 Tim. 2. 12.

b Eph. 4. 25 16. 1 Cor. 12. 7. 1 Cor. 3. 21, 22, 23 Col. 2. 19.

c 1 Thes. 5. 22, 14 Rom. 1. 11, 12, 14 1 John 3. 16, 17, 18 Gal. 6. 10

the inward and outward man *c*.

II. Saints by profession are bo maintain an holy fellowship and munion in the worship of God; performing such other spirituall se as tend to their mutuall edificatio as also, in relieving each other in ou things according to their severall ties, and necessities. Which Com on, as God offereth opportunity, is extended unto all those, who in place call upon the Name of the Jesus *e*.

d Heb. 10 24. 25. Acts 2. 42, 46. Isa. 2. 3 1 Cor. 11. 20

e Act. 2. 44, 45 1 John 3. 17. 2 Cor. 8. 9. Chapters. Acts 11. 29, 30.

III. This Communion which Saints have with Christ, doth not them, in any wise, partakers of the stance of his God head, or to be e with Christ in any respect: eith which to affirme, is impious, and bla mous *f*. Nor doth their Communion with another, as Saints, take away infringe the title, or propriety which man hath in his goods and possessio

f Col. 1. 18, 19. 1 Cor. 8. 6. Isa. 42 8 1 Tim. 5. 5, 16. Psa. 45. 7 with Heb. 1. 8, 9

g Exod 20. 15. Ephe. 4. 28. Acts 5. 4

CHAP. XXVII.

Of the Sacraments.

Sacraments are holy Signes, and of the Covenant of Grace *a*, im diatly Instituted by God *b*, t present Christ, and his Benefits; a

a Rom. 4. 11 Gen. 17. 7, 10.

b Mat. 28. 19 1 Cor. 11. 23

nfirme our interest in him *c*; as also, to
t a visible difference between those that
long unto the Church, and the rest of
e World *d*; and, solemnly to engage
m to the service of God in Christ ac-
rding to his Word *e*.

II. There is in every Sacrament a spi-
uall relation, or Sacramentall Union,
tween the Signe and the Thing signi-
d: whence it comes to passe, that the
mes, and effects of the one, are attri-
ted to the other *f*:

III. The grace which is exhibited in,
by the Sacraments rightly used, is not
nferred by any power in them: neither
th the efficacy of a Sacrament depend
on the piety, or intention of him that
th administer it *g*; but, upon the work
the Spirit *h*, and the word of Institu-
on, which contains, together with a pre-
pt, authorizing the use thereof, a pro-
ise of benefit to worthy Receivers *i*.

IV. There be onely two Sacraments
dained by Christ our Lord, in the Gos-
el, that is to say, Baptisme and the Sup-
r of the Lord: neither of which may be
spensed by any, but by a Minister of the
Word lawfully ordained *k*.

V. The Sacraments of the Old Testa-
ent, in regard of the Spirituall things
hereby signified, and exhibited, were
or substance, the same with those of the
New *l*.

c 1 Cor. 10. 16. 1 Cor. 11. 25. 26. Gal. 3. 27.

d Rom. 15. 8 Exod. 12. 48 Gen. 34. 4.

e Rom. 6. 3, 4. 1 Cor. 10 16, 21.

f Gen. 17. 10 Mat 26. 27, 28. Tit. 3. 5.

g Rom. 2. 28, 29. 1 Pet. 3. 21.

h Mat. 3. 11 1 Cor. 12. 13

i Matth. 26, 27. 28. Mat. 28. 19, 20.

k Mat. 28. 19. 1 Cor. 11. 20, 23. 1 Cor. 4. 1. Heb. 5. 4.

l 1 Cor. 10. 1, 2, 3, 4.

CHAP.

CHAP. XXVIII.

Of Baptisme.

BAptisme is a Sacrament of the N Testament, Ordained by J Christ *a*, not only for the so Admission of the party Baptized into Visible Church *b*; but also, to be him a signe, and seal of the Coven Grace *c*, of his ingrafting into Chr of Regeneration *e*, of Remission of s and of his giving up unto God thr Jesus Christ, to walk in newnes of l Which Sacrament is, by Christs ow pointment, to be continued in his Ch untill the end of the World *b*.

II. The outward Element to bee in this Sacrament, is Water, where the Party is to be Baptized, in the N of the Father, and of the Sonne, of the Holy Ghost, by a Minister o Gospel, lawfully called thereunto *i*.

III. Dipping of the person into Water, is not necessary: but, Baptism rightly administred, by powring, sprinkling Water upon the person *k*.

IV. Not onely those that do act professe faith in, and obedience Christ *l*, but also the Infants of on

a Mat. 28. 19

b 1 Cor. 12. 13.

c Rom. 4. 11 with Col. 2. 11, 12.

d Gal. 3. 27 Rom. 6. 3

e Tit. 3. 5.

f Mark. 1. 4.

g Rom. 6. 3, 4.

h Mat. 28. 19, 20.

i Mat. 3. 11. John 1. 33. Mat. 28. 19, 20.

k Heb. 9. 10, 19. 20, 21, 22 Acts 2. 41. Acts. 16. 33 Mark 7. 4

l Mark 16. 15, 16. Acts 8. 37, 38

th believing Parents, are to be bap-
ed, *m*.

V. Although it be a great sin to con-
mne or neglect this Ordinance *n*, yet
race and Salvation are not so insepara-
annexed unto it, as that no person can
regenerated or saved, without it *o*: or,
at all that are Baptized, are undoubted-
regenerated *p*.

VI. The efficacy of Baptisme is not
ed to that moment of time, wherein it
administred *q*: yet notwithstanding,
the right use of this Ordinance, the
Grace promised, is not onely offered, but
eally exhibited, and conferred, by the
Holy Ghost, to such (whether of age, or
nfants) as that Grace belongeth unto,
ccording to the Councell of Gods own
Will, in his appointed time *r*.

VII. The Sacrament of Baptisme is
ut once to bee administred unto any
erson *s*.

m Gen. 17. 7, 9. with Gal. 3. 9. 14. & Col. 2. 11, 12. & Act 2. 38, 39. & Rom. 4. 11, 12. 1 Cor. 7. 14 Mat. 28. 19 Mark 10. 13, 14, 15, 16. Luke 18. 15

n Luke 7. 30 with Exod. 4. 24, 25, 26

o Rom 4. 11 Acts 10. 2, 4. 22, 31, 45, 47

p Acts 8. 13, 23.

q Joh. 3. 5. &

r Gal. 3. 27. Tit. 3. 5. Eph 5. 25. 26. Act 2. 38. 41.

s Tit. 3. 5.

CHAP. XXIX.

Of the LORDS Supper.

OUr Lord Jesus, in the night where-
in he was betrayed, instituted the
Sacrament of his Body and Bloud,
called the Lords Supper, to be observed
in his Church, unto the end of the world,
for

for the perpetuall Remembranc
sacrifice of Himself, in His De
sealing all benefits thereof unto t
lievers, their Spirituall nourishme
growth in him, their further ingag
in, and to, all duties which they o
to him; and to be a bond, and pl
their Communion with him, an
each other, as members of his my
Body *a*.

a 1 Cor. 11. 23, 24, 25, 26 1 Cor. 10. 16. 7. 21. 2 Cor. 12. 13.

II. In this Sacrament Christ
offered up to his Father: nor, any re
crifice made at all, for remission
of the quick or dead *b*, but onely a
memoration of that one offering
Himself, by Himself, upon the
once for all: and a spirituall Oblati
all possible praise unto God, fo
same *c*: So that, the Popish Sacri
the Masse, (as they call it) is most
minably injurious to Christs one,
Sacrifice, the alone Propitiation fo
the sins of the Elect *d*.

b Heb 9. 22, 25, 26, 28.

c 1 Cor. 11, 24 25. 26 Mat. 26. 26, 27.

d Heb. 7. 23, 24. 27. Heb. 9, 11, 12, 14, 18.

III. The Lord Jesus hath, in this
dinance, appointed his Ministers t
clare his word of institution to the
ple, to pray, and blesse the Elemen
Bread and Wine, and thereby to set
apart from a Common to an Holy
and, to Take, and Break the Brea
Take the Cup, and (they communi
also themselves) to give both t

mmunicants *e*; but, to none who are then preſent in the Congregation *f*.

V. Private Maſſes, or receiving this rament by a Prieſt, or any other, a- *g*, as likewiſe, the deniall of the Cup he people *b*, worſhipping the Elements, lifting them up, or carrying them a- t for adoration, and the reſerving them any pretended Religious uſe, are all trary to the nature of this Sacrament, to the Inſtitution of Chriſt *i*.

V. The outward Elements in this rament, duly ſet apart, to the uſes or- ned by Chriſt, have ſuch relation to n crucified, as that truly, yet Sacramen- y only, they are ſometimes called by name of the things they repreſent, to t, the Body and Blood of Chriſt *k*, al- it, in ſubſtance and nature, they ſtill main, truly, and only Bread and Wine, they were before *l*.

VI. That Doctrine which maintains change of the ſubſtance of Bread and ine, into the ſubſtance of Chriſts Body d Blood (commonly called Tranſub- antiation) by Conſecration of a Prieſt, by any other way, is repugnant, not to cripture alone, but even to common enſe and Reaſon; overthroweth the ature of the Sacrament, and hath been, nd is, the cauſe of manifold Superſtiti- s; yea, of groſſe Idolatries *m*.

VII. Wor-

e Mat. 26. 26,27,28 & Mark 14. 22,23,24. & Luke 22.19, 20 with 1 Cor. 11, 23 24, 25. 26.

f Acts 20. 7 1 Cor. 11. 20.

g 1 Cor. 10. 6.

h Mark 4. 23 1 Cor. 11. 25, 25, 27, 28, 29.

i Mat. 15. 9.

k Mat 26. 26, 27, 28.

l 1 Cor. 11. 26, 27, 28. Mat. 26. 29.

m Acts 3. 21 with 1 Cor. 11. 24, 25, 26 Luke 24. 6, 39.

VII. VVorthy receavers ou
partaking of the visible Elements,
n 1 Cor. 11. 28. Sacrament *n*, do then also, inwar
faith, really and indeed, yet not c
and corporally, but Spiritually, r
and feed upon Christ crucified, a
benefits of his death: The Bo
Blood of Christ being then, not
rally, or carnally, in, with, or un
Bread and Wine; yet, as really, bu
ritually, present to the Faith of Be
in that Ordinance, as the Elements
o 1 Cor. 10. 16. selves are to their outward senses *o*.

VIII. Although ignorant, and
ed men receive the outward Ele
in this Sacrament: yet, they rece
the Thing signified thereby; bu
their unworthy coming thereunto
guilty of the Body and Blood of th
to their own damnation. Wherefo
ignorant, and ungodly persons
are unfit to enjoy communion wit
p 1 Cor. 11. 27, 28, 29 2 Cor. 6. 14, 15, 16. so are they unworthy of the Lor
ble; and, cannot without great sin
Christ, while they remain such,
q 1 Cor. 5. 6, 7, 13 2 Prov. 3. 6, 14, 15 Mat. 7. 6. of these Holy Mysteries *p*, or be
ted thereunto *q*.

CH

CHAP. XXX.
Of Church Censures.

I. THe Lord Jesus, as King and Head of his Church, hath therein appointed a Government, in the hand of Church Officers, distinct from the Civil Magistrate *a*.

II. To these Officers, the Keyes of the Kingdome of Heaven are committed; by vertue whereof, they have power, respectively, to retaine, and remit sins; to shut that Kingdome against the impenitent, both by the Word, and Censures; and to open it unto penitent sinners, by the Ministery of the Gospel, and by Absolution from Censures, as occasion shall require *b*.

III. Church Censures are necessary, for the reclaiming and gaining of offending Brethren, for deterring of others from the like offences, for purging out of that Leaven which might infect the whole Lump, for vindicating the honour of Christ, and the holy Profession of the Gospel, and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his Covenant, and the Seals thereof to be prophaned by notorious and obstinate offenders *c*.

a Isa. 9. 6, 7. 1 Tim. 5. 17. 1 Thes. 5. 12. Act. 20. 17, 28. Heb. 13. 7, 17, 24. 1 Cor. 12. 28. Mat. 18. 18, 19, 20.

b Mat. 16. 19. Mat. 18. 17, 18. John 20. 20, 21, 22, 23. 2 Cor. 2. 6, 7, 8.

c 1 Cor. 5. Chapter. 1 Tim. 5. 20. Mat. 7. 6. 1 Tim. 1. 20. 1 Cor. 11. 27. to the end with Jude verse 23.

IV. For

IV. For the better attaining ends, the Officers of the Churc proceed by Admonition, ſuſpenſi the Sacrament of the Lords Supp ſeaſon; and, by Excommunicati the Church, according to the r the crime, and demerit of the Per

d 1 Theſ. 5. 12 2 Theſ. 3. 6, 14, 15 1 Cor. 5. 4, 5, 13. Mat. 18. 17. Tit. 3. 10

CHAP. XXXI.

Of Synods and Councels.

FOr the better Government, a ther edification of the Church ought to be ſuch Aſſemblies, as a monly called Synods or Councel

e Acts 15. 2, 4, 6.

II. As Magiſtrates may lawf a Synod of Miniſters, and other ſons, to conſult and adviſe with matters of Religion *b*: So, if Mag be open Enemies to the Church, t niſters of Chriſt, of themſelves, b of their Office; or, they, with Perſons, upon delegation fro Churches, may meet together Aſſemblies *c*.

b Iſa. 49. 23 1 Tim. 2. 1, 2 2 Chron. 19. 8, 9, 10, 11. 2 Chron. 29, 30. Chapters. Mat. 7. 4, 5. Prov. 11. 14 *c* Acts 15. 2, 4, 22, 23, 25.

III. It belongeth to Syno Councels, miniſterially to d Controverſies of Faith, and caſes ſcience, to ſet down Rules and D for the better Ordering of the worſhip of God, And Governm

urch; to receive complaints, in cases
Male administration: and authorita-
ly, to Determine the same: which
crees, and Determinations, if conso-
t to the Word of God, are to be recei-
with reverence, and submission; not
y, for their agreement with the Word,
also for the Power, whereby they are
de, as being an Ordinance of God ap-
nted thereunto in his Word *d*.

d Acts 15. 2, 19, 24, 27, 28 29, 30, 31. Acts 16. 4. Mat. 18. 17, 18, 19, 20.

IV. All Synods or Counsels, since the
postles times, whether generall, or par-
lar, may erre; and, many have erred.
erefore, they are not to be made the
e of Faith, or Practice; but, to be used
n help in both *e*.

e Eph. 2. 20 Acts 17. 11 1 Cor, 2. 5 2 Cor. 1. 24.

V. Synods and Counsels are to handle,
conclude nothing, but that which is
clesiasticall: and are not to intermed-
with civill affaires which concern the
mmon-wealth, unlesse by way of hum-
petition in cases extraordinary; or,
way of Advice, for satisfaction of
nscience, if they be thereunto required
the civill Magistrate *f*.

f Luke 12. 13, 14. John 18. 36

CHAP. XXXII.

Of the ſtate of Men after Death, the Reſurrection of the dead.

THE Bodies of Men, after D return to duſt, and ſee co on *a*; but, their ſoules (neither die, nor ſleep) having an i tall ſubſiſtence, immediatly retu GOD, who gave them *b*: the ſo the Righteous, being then made in holineſſe, are received into the Heavens, where they behold the GOD, in light and glory, waiting full Redemption of their Bodies the ſouls of the wicked are caſt int where they remain in torments a darkneſſe, reſerved to the Judg the great Day *d*. Beſide theſe two for ſouls ſeparated from their the Scripture acknowledgeth non

II. At the laſt Day, ſuch as a alive, ſhall not die but be change all the dead ſhall be raiſed up, ſelf ſame bodies, and none other, with different qualities, which united again to their ſouls for

III. The bodies of the unju by the power of Chriſt, be ra honour: the bodies of the juſt

a Gen. 3.19 Act. 13 36.

b Luk 23.43 Eccleſ.12.7

c Heb.12.23 2 Cor.5.1 6 8. Phil.1.23 with Act. 3. 21. & Eph. 4.10.

d Luk.16.23 24. & 21.25 Jude v.6 7. 1 Pet.3.19

e 1 Theſ.4.17 1 Cor. 15. 51, 52.

Job.19.26 *f* 1 Cor.15. 42, 43, 44.

unto honour; and be made conform- g Acts 24.15 Joh.5.28,29 1Cor.15.42. Phil.3.21
e to his owne glorious Body *g*.

CHAP. XXXIII.

Of the last Judgement.

GOD hath appointed a Day, where- J in hee will judge the World, in righteousnesse, by Jesus Christ *a*, a Act.17.
whom, all power, and judgement is en of the Father *b*. In which day, not b John 5. 22, 27.
y the Apostate Angels shall be judg- , but likewise, all Persons that have c 1 Cor.6.3 Jude vers.6 2 Pet.2.4.
d upon earth, shall appear before the unall of Christ, to give an accompt of r thoughts, words, and deeds; and to ive according to what they have done he Body, whether good or evil *d*.

II. The end of Gods appointing this d 2Cor.5.10 Eccle.12.14 Rom.2.16 Rom.14.10. 12. Mat.12. 36.37.
y, is for the manifestation of the Glo- of his Mercy in the eternall salvation he Elect, and, of his Justice, in the nnation of the reprobate, who, are wic- l and disobedient. For, then shall the ghteous go into everlasting Life, and eive that fulnesse of Joy and refresh- , which shall come from the presence the Lord: but, the wicked, who know t God, and obey not the Gospel of Je- s Christ, shall be cast into eternall tor- nts, and be punished with everlasting

destruction from the prese
Lord, and from the glory of his
III. As Christ would have
certainly perswaded, That there
Day of Judgement, both to d
men from sin, and for the great
lation of the godly in their adv
so, will he have that day unk
men, that they may shake off al
security, and be alwayes watchf
cause they know not at what h
Lord will come; and, may be
pared to say, come LORD
come quickly, *Amen.*

e Mat. 25. 31 to the end. Rom. 2. 5, 6. Rom. 9. 22, 23. Mat. 25. 21 Acts 3. 19 2 Thes. 1. 7, 8, 9, 10. f 2 Pet. 3. 11, 14. 2 Cor. 5. 10, 11. 2 Thes. 1. 5, 6, 7 Luk. 21. 27, 28. Rom. 8. 23, 24, 25. g Mat. 24. 36, 42, 43, 44. Mark. 13. 35, 36, 37. Luk. 21. 35, 36 Rev. 22. 20.

Charles Herle, Pro
Cornelius Burges,
Herbert Palmer,
Henry Robrough,
Adoniram Byfield,

FINIS.

THE LARGER CATECHISME,

First agreed upon

By the ASSEMBLY,

of DIVINES at

Westminster.

And now approved by the Generall Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdomes.

EDINBURGH,
Printed by GEDEON LITHGOVV,
Printer to the Universitie of
Edinburgh, 1649.

ACT
OF THE
Generall Assembly,
Approving of the Larger CATECHISME.

THE Generall Assembly having exactlyexamined and seriously considered, the Larger Catechisme agreed upon by the Assembly of Divines, sitting at Westminster *with assistance of Commissioners from this Kirk. Copies thereof being Printed, and sent to Presbyteries for the more exact Triall thereof, and publick intimation being frequently made in this Assembly, that every one that had any doubts or objections upon it, might put them in; Doe finde upon due examination thereof, That the said Catechisme*

is agreeable to the Word of
and in nothing contrary to th
ceived Doctrine, Worship, D
pline & Government of this Ki
a necessary part of the inten
Uniformity in Religion, and ar
treasure for increasing knowle
among the people of God: A
therefore the Assembly, as th
blesse the Lord that so excellen
Catechisme is prepared, so t
Approve the same as a part of
niformity; Agreeing for th
part, that it be a common Ca
chism for the three Kingdoms, a
a Directory for Catechising suc
as have made some proficiency i
the knowledge of the grounds
Religion.

T

The LARGER CATECHISME,

First agreed upon

By the ASSEMBLIE of *Divines* at *Westminster*,

And now appointed by the Generall Assembly of the Kirk of SCOTLAND to be a part of Uniformity in Religion, between the Kirks of *Christ* in the three Kingdomes.

QUESTION.

WHat is the chief and highest end of Man?

A. Mans chief and highest end is, to glorifie God *a*, and fully to enjoy him for ever. *b*.

a Rom. 11. 36. 1 Cor. 10. 31.
b Ps. 73. 24. to the end. Joh. 17. 22. 24.

Q. How doth it appear that there is a God?

A. The very light of nature in
and the works of God, declare p
that there is a God *c*: but his Wor
Spirit onely doe ſufficiently and eff
ally reveale him unto men for their
vation *d*.

Q. *What is the Word of God?*

A. The holy Scriptures of the Old
New Teſtament are the Word of Go
the onely Rule of Faith and Obedien

Q. *How doth it appear that the Sc
tures are the Word of God?*

A. The Scriptures manifeſt themſ
to be the Word of God, by their ma
g and purity *h*; by the conſent o
the parts *i*, and the ſcope of the wh
which is to give all glory to God *k*;
their light and power to convince
convert ſinners, to comfort and build
beleevers unto ſalvation *l*: But the Sp
of God, bearing witneſſe by and
the Scriptures in the heart of man, is
lone able fully to perſwade it, that
are the very word of God *m*.

Q. *What doe the Scriptures princ
teach?*

A. The Scriptures principally
what man is to beleeve concernin
and what duty God requires of m

Q. *What doe the Scriptures make
of God?*

A. The Scriptures make kno

c Rom. 1. 19, 20. Pſ. 19. 1, 2, 3. Act. 17. 28.
d 1 Cor. 2. 9, 10. 2 Tim. 3. 15, 16, 17. Iſa. 59. 21.
e 2 Tim. 3. 16. 2 Pet. 1. 19, 20, 21, 11.
f Eph. 2. 20. Rev. 22. 18, 19.
g Rom. 3. 2.
h 2 Cor. 4. 6, 7, 11. Pſal. 119. 18, 129.
i Pſal. 12. 6. Pſ. 119. 140.
k Act. 10. 43. Act. 26. 22, 27.
l Rom. 3. 19. Act. 18. 28. Heb. 4. 12. Jam. 1. 18. Pſal. 19. 7, 8, 9. Rom. 15. 4. Act. 20. 32.
m Joh. 16. 14, 15. 1 Joh. 2. 20, 27. Joh. 20. 31. 2 Tim. 1. 13.

God is *o*, the Persons in the Godhead *p*, his Decrees *q*, and the execution of his Decrees *r*.

Q. *VVhat is God?*

A. God is a Spirit *s*, in and of himselfe infinite in being *t*, glory *u*, blessednes *w*, and perfection *x*; all sufficient *y*, eternall *z*, unchangeable *a*, incomprehensible *b*, every where present *c*, almighty *d*, knowing all things *e*, most wise *f*, most holy *g*, most just *h*, most mercifull and gracious, long-suffering and abundant in goodnesse and truth *i*.

Q. *Are there more Gods then one?*

A. There is but one onely, the living and true God *k*.

Q. *How many Persons are there in the Godhead?*

A. There be three Persons in the Godhead, the Father, the Son, and the Holy Ghost, and these three are one, true, eternall God, the same in substance, equall in power and glory, although distinguished by their Personall properties *l*.

Q. *VVhat are the Personall Properties of the three Persons in the Godhead?*

A. It is proper to the Father to beget the Son *m*, and to the Son to be begotten of the Father *n*, and to the Holy Ghost to proceed from the Father and the Son, from all eternity *o*.

Q. *How doth it appear that the Son and*

o Heb. 11. 6
p 1 Joh. 5. 7.
q Acts 15, 14 15, 18
r Acts 4 27. 28.
s Joh. 4. 24
t Exod. 3. 14 Job. 1. 7. 8 9
u Acts 7 21
w 1 Tim. 6. 15.
x Mat. 5 48.
y Gen. 17. 1.
z Psal 90. 2.
a Mal 3. 6. Jam. 1. 17
b 1 Kin. 8. 27
c Psal. 139. 1 to 13.
d Rev. 4. 8
e Heb. 4 13 Psal. 147. 5
f Rom. 16. 17.
g Isa. 6. 3. Rev. 1. 4, 5
h Deut. 32. 4
i Exod. 34 6
k Deut. 6 4. 1 Cor. 8 4. 6. Jer. 10 10.
l 1 Joh. 5. 7 Mat. 3 16, 17 Mat. 2 [illegible] 2 Cor [illegible] Joh. [illegible]
m [illegible] 6, 8
n [illegible] 18.
o [illegible]

the Holy Ghost are God, equall w
Father?

A. The Scriptures manifest th
Son, and the Holy Ghost are God
with the Father, ascribing unto
such Names *p*, attributes *q*, works
worship, as are proper to God onely

Q. What are the Decrees of God?

A. Gods Decrees are the wise, free
holy acts of the counsell of his w
whereby from all eternity, he hath fo
own glory, unchangeably, fore-ord
whatsoever comes to passe in time *u*
cially concerning Angels and men.

Q. What hath God especially dec
concerning Angels and Men?

A. God by an eternall and immut
Decree, out of his meer love, for
praise of his glorious grace to be
nifested in due time, hath elected
Angels to glory *w*; and in Christ
chosen some men to eternall life,
the Means thereof *x*: and also a
ding to his soveraign power, and
unsearchable counsell of his owne
(whereby he extendeth or with-h
favour as he pleaseth) hath passed b
fore-ordained the rest to dishono
wrath, to be for their sin inflicted,
praise of the glory of his justice *y*.

Q. How doth God execute his D

A. God executeth his Dec

Isa.6.3.5.8 with Joh. 12. 41. and Act.28.25. 1 Joh.5.7.10. Act.5. 3,4. 9 Joh.1.1. Isa.9.6 Joh. 2.24.25. 1 Cor.2.10, 11 r Col.1. 16. Gen.1.2 s Mat.28.19. 2 Chr.3.14 t Eph.1.11 Rom.11.33 Rom.9.14, 15,18. u Eph.1.4. 11. Rom.9. 22,23. Psal.33.11.

w 1 Tim 5. 21.

x Eph.1.4, 5,6. 2 Thes.2 13, 14.

y Jude v.4. 1 Pet. 2.8.

orks of Creation and Providence; ac-
rding to his infallible foreknowledge,
d the free and immutable counsell of
s own will *q*. *q* Eph. 1. 11.

Q. *What is the work of Creation?*

A. The work of Creation, is that,
herein God did, in the begining, by the
ord of his Power, make of nothing,
e World and all things therein, for
mselfe, within the space of six dayes,
nd all very good *a*. *a* Gen. 1. Ch. Heb 11. 3. Prov. 16. 4.

Q. *How did God create the Angels?*

A. God created all the Angels *b*, spi-
its *c*, immortall *d*, holy *e* excelling in
nowledge *f*, mighty in power *g*, to
xecute his Commandements, and to
raise His Name *h*; yet subject to
hange *i* *b* Col. 1. 16. *c* Ps. 104. 4. *d* Mat. 28. 30 *e* Mat. 25 31. *f* 2 Sam. 14. 17. Mat. 24 36. *g* 2 Thes. 1. 7 *h* Is 103 20 21. *i* 2 Pet. 2. 4.

Q. *How did God create man?*

A. After God hade made all other crea-
ures, he created man male and female *k*;
ormed the body of the man of the dust
of the ground *l*; and the woman of a rib
of the man *n*; induced them with living,
reasonable, and immortall souls *n*; made
them after his own image *o*, in know-
ledge *p*, righteousnesse, and holinesse *q*,
having the Law of God written in their
hearts *r*: and power to fulfill it *s*, with
dominion over the creatures *t*, yet subject
to fall *u*. *k* Ger. 1. 27. *l* Gen. 2. 7. *m* Gen. 2. 22. *n* Gen. 2. 7. with Job 35 11. and Eccl. 12. 7. and Mat. 10. 28. & Luk. 23 43. *o* Gen. 1. 27. *p* Col. 3. 10. *q* Eph. 4. 24. *r* Rom. 2. 14. 15. *s* Eccl. 7. 29. *t* Gen. 1. 28. *u* Gen. 3. 6. Eccl. 7. 29.

Q. *What are Gods works of Providence?*

A. Gods

A. Gods works of Providence are his most holy *w*, wise *x*, and powerfull preserving *y* and governing all his creatures *z*, ordering them and all their actions *a* to his own glory *b*.

Q. What is Gods Providence toward the Angels?

A. God by his providence permitted some of the Angels, wilfully and irrecoverably to fall into sin and damnation, limiting and ordering that, and all their sins to his own glory *d*; and establishing the rest in holinesse and happinesse *e*: employing them all *f*, at his pleasure, in the administrations of his power, mercy, and justice *g*.

Q. What was the Providence of God toward man in the estate in which he was created?

A. The providence of God toward man, in the estate in which he was created, was, the placing him in Paradise, appointing him to dresse it, giving him liberty to eat of the fruit of the earth, putting the creatures under his dominion *i*, and ordaining marriage for his help *k*: affording him communion with himself *l*, instituting the Sabbath, entering into a Covenant of life with him upon condition of personall, perfect, perpetuall obedience *n*, of which the Tree of Life was a pledge *o*, and

w Psa. 145. 17
x Psal. 104. 24
Isa. 28. 29
y Heb. 1. 3
z Psa. 103. 19
a Mat. 10. 29, 30, 31
Gen. 45. 7
b Rom. 11. 36
Isa. 63. 14.

c Jude v. 6
2 Pet. 2. 4
Heb. 2. 16.
Joh. 8. 44.
d Job 1. 12
Mat. 8. 31.
e 1 Tim. 5. 21
Mark. 8. 38
Heb. 12. 22
f Psal. 104. 4
g 2 King. 19. 35
Heb. 1. 14

h Gen. 1. 28, 15, 16

i Gen 1. 28
k Gen. 2. 18

l Gen. 1. 26, 27. 28. 29
Gen. 3. 8
m Gen. 2. 3
n Gal. 3 12
Rom. 10 5.
o Gen. 2. 9

ng to eat of the Tree of the Knowledge
good and evill, upon pain of death *p*. p Gen.2.17

Q. *Did man continue in that eſtate wherein God at firſt created him?*

A. Our firſt Parents being left to the freedome of their own will, through the temptation of Satan tranſgreſſed the Commandement of God, in eating the forbidden fruit, and thereby fell from the eſtate of Innocency, wherein they were created *q*. q Gen.3.6, 7,8,13 Eccl 7.29 2 Cor.11.3

Q. *Did all mankinde fall in that firſt tranſgreſſion?*

A. The covenant being made with *Adam* as a publike perſon, not for himſelfe onely, but for his poſterity, all mankinde deſcending from him by ordinary generation *r*, ſinned in him, and fell with him in that firſt tranſgreſſion *ſ*. r Act.17.26 ſ Gen.2.16, 17 with Rom.5.12. to 20 and 1 Cor.15.21, 22

Q. *Into what eſtate did the fall bring mankinde?*

A. The fall brought mankinde into an eſtate of ſin and miſery *t*. t Rom.5.12 Rom 3.23

Q. *What is ſin?*

A. Sin is any want of conformity unto, or tranſgreſſion of any Law of God, given as a rule to the reaſonable creature *u*. u 1 Joh.3.4 Gal. 3.10, 12.

Q. *Wherein conſiſteth the ſinfulneſſe of that eſtate wherein into man fell?*

A. The ſinfulnes of that eſtate whereinto man fell, conſiſteth in the guilt of *Adams* firſt ſin *w*, the want of that righteouſneſſe w Rom.5.19

teouſneſſe wherein he was crea
the corruption of his nature, whe
is utterly indiſpoſed, diſabled, and
oppoſite unto all that is ſpiritually
and wholly inclined to all evill, an
continually *x*, which is commonly
led Originall Sin, and from whic
proceed all actuall tranſgreſſions *y*.

x Rom 3.10 to 20. Eph. 2.1,2,3. Rom. 5.6. Rom. 8.7 8. Gen. 6 5.
y Iam. 1.14, 15. Mat. 15.19.

Q. *How is Originall Sin conveyed from our firſt Parents unto their poſterity?*

A. Originall Sin is conveyed from firſt Parents unto their poſterity by n rall generation, ſo as all that proceed them in that way, are conceived and in ſin *z*.

z Pſal 51.5. Job 14.4. Job 15 14. Joh 3.6.

Q. *What miſery did the fall bring mankinde?*

A. The fall brought upon man the loſſe of Communion with God diſpleaſure and curſe, ſo as we are by ture children of wrath *b*, bond ſlave Sathan *c*, and juſtly lyable to all pun ments in this world, and that which come *d*.

a Gen. 3. 8, 10, 24. b Eph. 2. 2, 3 c 2 Tim. 2. 26. d Gen. 3. 17. Lam. 3. 39. Rom. 6. 23. Mat. 25. 41, 46. Jude v. 7.

Q. *What are the puniſhments of Sin this world?*

A. The puniſhments of Sin in this w are, either inward, as blindneſſe of m a reprobate ſenſe *f*, ſtrong deluſio hardneſſe of heart *h*, horror of c ence *i*, and vile affections *k*: or ou as the curſe of God upon the creat

e Eph. 4. 18. f Rom. 1. 28 g 2 Theſſ. 2. 11. h Rom. 2 5. i Iſa. 33. 14. Gen. 4. 13. Mat. 27. 4. k Rom. 1, 26

ſakes *l*, and all other evils that befall in our bodies, names, eſtates, relations, and imployments *m*, together with death itſelf *n*.

l Gen. 3. 17.
m Deut. 28. 15, to the end.
n Rom. 6. 21, 23.

Q. *What are the puniſhments of Sin in the World to come?*

A. The puniſhments of Sinne in the World to come, are everlaſting ſeparation from the comfortable preſence of God, and moſt grievous torments in ſoule and body without intermiſſion, in hell fire for ever *o*.

o 2 Theſ. 1. 9. Mar. 9. 44, 45, 48. Luke 16. 24.

Q. *Doth God leave all mankinde to perish in the eſtate of ſin and miſery?*

A. God doth not leave all mankinde to periſh in the eſtate of ſin and miſery *p*, to which they fell by the breach of the firſt Covenant, commonly called the Covenant of Works *q*; but, of his meer love and mercy, delivereth his elect out of it, and bringeth them into an eſtate of ſalvation by the ſecond Covenant, commonly called the Covenant of Grace *r*.

p 1 Theſ. 5. 9.
q Gal. 3. 10, 12.
r Tit. 3. 4, 5, 6, 7. Gal. 3. 21. Rom. 3. 20, 21, 22.

Q. *With whom was the Covenant of Grace made?*

A. The Covenant of Grace was made with Chriſt, as the ſecond *Adam*, and in him, with all the elect, as his ſeed *ſ*.

ſ Gal. 3. 16. Rom. 5. 15, to the end. Iſa. 53. 10.

Q. *How is the Grace of God manifeſted in the ſecond Covenant?*

A. The Grace of God is manifeſted in the ſecond Covenant, in that he freely provideth

provideth and offereth to ſinners a M
ator *t*, and life and ſalvation by hi
and, requiring Faith as the condition
intereſt them in him *w*, promi
and giveth his holy Spirit *x* to all his
lect to work in them that faith *y*, with
other ſaving graces *z*, and to enable t
unto all holy obedience *a*, as the
denee of the truth of their faith *b*,
thankfulneſſe to God *c*, and as the
which he hath appointed them to ſal
tion *d*.

t Gen. 3. 15 Iſa. 42. 6. John 6. 27.
w 1 Joh. 5. 11, 12. *w* Joh. 3. 16 Joh. 1. 12
x Prov. 1. 23 *y* 2 Cor. 4. 13
z Gal. 5. 22, 23
a Ezek. 36 27
b Jam. 2. 18 22
c 2 Cor. 5. 14 15
d Eph. 2. 10

Q. Was the Covenant of grace always
miniſtred after one and the ſame man

A. The Covenant of Grace was
always adminiſtred after the ſame m
ner, but the adminiſtrations of it un
the Old Teſtament were different fr
thoſe under the New *e*.

e 2 Cor. 3. 6, 7, 8, 9

Q. How was the Covenant of Grace
miniſtred under the Old Teſtament?

A. The Covenant of Grace was ad
niſtred under the Old Teſtament,
promiſes *f*, prophecies *g*, Sacrifice
Circumciſion *i*, the Paſſeover *k*, an
ther types and ordinances, which did
foreſignifie Chriſt then to come,
were for that time ſufficient to buil
the elect in faith in the promiſed
ſiah l, by whom they then had full r
ſion of ſin, and eternall ſalvation *m*.

f Rom. 15, 8 *g* Act. 3. 18, 24 *h* Heb. 10. 1. *i* Rom. 4. 11 *k* 1 Cor. 5. 7
l Heb. 8 9, 10 Chapters Heb. 11 13 *m* Gal 3. 7, 8, 9, 14

Q. How is the Covenant of grace

ered under the New Testament?

A. Under the New Testament, when Christ the substance was exhibited, the same Covenant of Grace was and still is to bee administred in the preaching of the word *n*, and the administration of the Sacraments of Baptisme *o*, and the Lords Supper *p*; in which, Grace and salvation is held forth in more fulnesse, evidence, and efficacy, to all nations *q*.

n Mat. 16. 15

o Matth. 28. 19, 20.

p 1 Cor. 11. 23, 24, 25.

q 2 Cor. 3 to the end. Heb. 8. 6, 10, 11. Mat. 28. 19.

Q. *Who is the Mediator of the Covenant of Grace?*

A. The onely Mediator of the Covenant of Grace, is the Lord Jesus Christ *r*, who being the eternall Sonne of God, of one substance and equall with the Father *s*, in the fulnesse of time became Man *t*, and so was, and continues to bee God and Man in two intire distinct natures, and one Person, for ever *u*.

r 1 Tim. 2. 5.

s Joh. 1. 1, 14 Joh. 10. 30 Phil. 2. 6

t Gal. 4. 4.

u Luke 1. 35 Rom. 9. 5 Col. 2. 9 Heb. 7. 14, 25.

Q. *How did Christ, being God, become Man?*

A. Christ the Sonne of God became Man, by taking to himself a true body, and a reasonable soul *w*, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance, and borne of her *x*, yet without sinne *y*.

w Joh. 1. 14 Mat. 26. 38.

x Luk. 1. 27, 31, 35, 42 Gal. 4. 4.

y Heb. 4. 15 Heb. 7. 26.

Q. *Why was it requisite, that the Mediator should be God?*

A. It was requisite that the Mediator

should

should be God, that he might suff
keep the humane nature from
under the infinite wrath of God,
power of Death *z*, give worth and
cy to his sufferings, obedience, and
cession *a*; and so satisfie Gods ju
procure his favour *c*, purchase a pe
people *d*, give his Spirit to them *e*;
quer all their enemies *f*, and bring
to everlasting salvation *g*.

z Act. 2.24. 25. Rom. 1.4. with Rom. 4.25 Heb. 9. 14.
a Act. 20.28 Heb. 9. 14 Heb. 7. 25
c Eph. 1.6 Matth. 3.17
d Tit. 2. 13, 14.
e Gal. 4.6.
f Luke 1.68, 69, 71, 74.
g Heb. 5. 8, 9 Heb. 9. 11 to 16.

Q. *Why was it requisite that the Mediator should be Man?*

A. It was requisite that the Medi
should be man, that hee might adv
our nature *h*, performe obedience to
Law *i*, suffer and make intercession
us in our nature *k*, have a fellow-fe
of our infirmities *l*; that we migh
ceive the adoption of sonnes *m*, and
comfort and accesse with boldnesse
the throne of Grace *n*.

h Heb. 2 16 Gal. 4.4.
k Heb. 2, 14 Heb. 7. 24 25.
l Heb. 4. 15.
m Gal. 4. 5
n Heb. 4. 16

Q. *Why was it requisite that the Mediator should be God and Man in one P*

A. It was requisite that the Medi
who was to reconcile God and
should himself bee both God and
and, this in one Person, that the
works of each nature might be ac
of God for us *o*, and relyed on by
the works of the whole Person *p*.

o Matt. 21, 23 Mar. 3. 17. Heb. 9. 14
p 1 Pet. 2. 6.

Q. *Why was our Mediator calle*

A. Our Mediator was calle

ecause hee saveth his people from their ins *q*.

q Mat. 1. 21.

Q. Why was our Mediator called Christ?

A. Our Mediator was called Christ, ecause hee was anointed with the Holy Ghost above measure *r*, and so, set apart, nd fully furnished with all authority and bility *s*, to execute the Offices of Pro- het *t*, Priest *u*, and King of his Church *w*, n the estate, both of his Humiliation nd Exaltation.

r Joh. 3. 34. Psal. 45. 7. *s* John 6. 27. Matth. 28. 18, 19, 20. *t* Act. 3. 21, 22. Luke 4. 18, 21. *u* Heb. 4. 5, 6, 7. Heb. 4. 14, 15. *w* Psal. 2. 6. Mat. 21. 5. Isa. 9. 6, 7. Phil. 2. 8, 9, 10, 11.

Q. How doth Christ execute the Office of a Prophet?

A. Christ executeth the Office of a Prophet, in his revealing to the Church *x*, in all ages, by his Spirit and Word *y*, in divers wayes of administration *z*, the whole will of God *a*, in all things con- cerning their edification and salvation *b*.

x John 1. 18. *y* 1 Pet. 1. 10, 11, 12. *z* Heb. 1. 1, 2. *a* Joh. 15. 15. *b* Act. 20. 32. Eph. 4. 11, 12, 13. Joh. 20. 31.

Q. How doth Christ execute the Office of a Priest?

A. Christ executeth the Office of a Priest, in his once offering himself a Sacrifice without spot to God *c*, to bee a reconciliation for the sins of his people *d*, and in making continuall intercession for them *e*.

c Heb. 9. 14, 28. *d* Heb. 2. 17. *e* Heb. 7. 25.

Q. How doth Christ execute the Office of a King.

A. Christ executeth the Office of a King, in calling out of the World a peo- ple to himself *f*, and giving them Offi-

f Act. 15. 14, 15, 16. Isa. 55. 4, 5. Gen. 49. 10. Psal. 110. 3.

cers

g Eph. 4. 11, 12. h 1 Cor. 12. 28 Isai 33. 22. i Matth. 18. 17, 18. 2 Cor. 5, 4, 5. k Acts 5. 31 l Rev. 22. 12 Rev. 2. 10. m Rev. 1. 29 n Isai 63, 9. o 1 Cor. 15. 25. Psal. 110. throughout, p Rom. 14 10, 11. q Rom. 8. 28 r 2 Thes. 1. 8. 9. Psal. 2. 8, 9.

cers *g*, Laws *h*, and Censures, by w
visibly governs them *i*; in bestow
ving grace upon his elect *k*, rew
their obedience *l*, and correcting
for their sins *m*, preserving and supp
them under all their temptations an
ferings *n*, restraining and overcomi
their enemies *o*, and powerfully ord
all things for his owne glory *p*,
their good *q*; and also in taking ve
ance on the rest, who know not God,
obey not the Gospell *r*.

Q. *What was the estate of Chri*
Humiliation?

A. The estate of Christs Humili
was, that low condition, wherein, he
our sakes, emptying himself of his g
took upon him the forme of a serva
his conception and birth, life, death
after his death, untill his resurrecti

f Phil. 2. 6 7, 8. Luke 1. 31. 2 Cor 8. 6. Acts 2. 24.

Q. *How did Christ humble himse*
his Conception and Birth?

A. Christ humbled himself in his
ception and Birth, in that, being,
all eternity, the Son of God, in th
forme of the Father, he was pleased
fulnesse of time to become the Se
man, made of a woman of low est
be born of her, with divers circu
ces of more then ordinary abasem

s John 1. 14 18. Gal. 4. 4. Luke 2. 7.

Q. *How did Christ humble hi*
his life?

A

A. Christ humbled himself in his life, subjecting himself to the Law *u*, which perfectly fulfilled *w*, and by conflicting with the indignities of the world *x*, temptations of Sathan *y*, and infirmities in his flesh, whether common to the nature of man, or particularly accompanying that his low condition *z*.

u Gal. 4.4
w Mat. 5.17. Rom. 5.19.
x Psal. 22.6. Heb. 2.2, 3.
y Mat. 4.1, 10, 12. Luke 4.13.
z Heb. 2.17, 18. Heb. 4.15. Isa. 5.13, 14.

Q. *How did Christ humble himself in his death?*

A. Christ humbled himselfe in his death, in that having been betrayed by *Iudas a*, forsaken by his Disciples *b*, scorned and rejected by the world *c*, condemned by *Pilate*, and tormented by his persecutors *d*; having also conflicted with the terrours of death, and the powers of darkenesse, felt and borne the weight of Gods wrath *e*; he laid down his life an offering for sin *f*, induring the painfull, shamefull, and cursed death of the crosse *g*.

a Mat. 27.4.
b Mat. 20.56.
c Isa. 53.2, 3.
d Mat. 27.26, 50. John 19.34.
e Luke 22. 44. Mat. 27.46.
f Isai 53.10.
g Phil. 2.8. Heb. 12.2. Gal. 3.13.

Q. *Wherein consisted Christs humiliation after his death?*

A. Christs humiliation after his death consisted in his being buried *h*, and continuing in the state of the dead, and under the power of death till the third day *i*; which hath been otherwise expressed in these words, *He descended into Hell.*

h 1 Cor. 15. 3, 4.
i Psal. 16.10 with Acts 2. 24, 25, 26, 27. *k* 1 Rom. 6.9. Mat. 12.40.

Q. *What was the estate of Christs Exaltation?*

A. The estate of Christs Exaltation compre-

k 1 Cor. 15. 4 comprehendeth his Resurrection k,
l Mar. 16. 19 cension l, sitting at the right hand
m Eph. 1. 20 Father m, and his comming agai
n Acts 1. 11 judge the world n.
Acts 17. 31.

Q. *How was Christ exalted in his Resurrection?*

A. Christ was exalted in his Resurrection, in that, not having seen corrup in death, of which it was not possibl him to be held o; and having the same body in which he suffered, the essentiall properties thereof p, without mortality and other common firmities belonging to this life, r united to his soule q, he rose againe the dead the third day, by his own pow whereby he declared himself to bee Son of God s, to have satisfied di justice t, to have vanquished death, him that had the power of it u, and to Lord of quick and dead w; all which did as a publick person x, the head of Church y, for their Justification z, qui ning in grace a, support against e mies b, and to assure them of their re rection from the dead at the last day c.

o Acts 2. 24 27.
p Luk. 24. 39
q Rom. 10. 9 Rev. 5. 18.
r Joh. 10. 18.
s Rom. 1. 4.
t Rom. 8. 34
u Heb. 2. 14
w Rom. 14. 9
x 1 Cor. 15. 21. 22.
y Eph. 1. 20, 22. 23. Col. 1. 18.
z Rom. 4. 25
a Eph. 2. 1, 5, 6. Col. 2. 12
b 1 Cor. 15. 25 26, 27.
c 1 Cor. 15. 20.

Q. *How was Christ exalted in Ascension?*

A. Christ was exalted in his Asc on, in that having after his Resurrec often appeared unto, and conversed his Apostles, speaking to them o

hings pertaining to the Kingdome of God *d*, and giving them commiſſion to reach the Goſpell to all nations *e*; forty ayes after his reſurrection, he, in our nature, and as our head *f*, triumphing over enemies *g*, viſibly went up into the igheſt heavens, there to receive gifts for men *h*, to raiſe up our affections thither *i*, nd to prepare a place for us *k*, where imſelfe is, and ſhall continue, till his ſecond coming at the end of the world *l*.

d Act. 1. 2, 3
e Mat. 28 19 20.
f Heb. 6. 20.
g Eph. 4. 8.
h Act. 1. 9. 10. 11.
i Eph. 4. 10. Pſal. 68 18. Col. 3. 1, 2.
k John 14. 2.
l Act. 3. 21.

Q. *How is Chriſt exalted in his ſitting at the right hand of God?*

A. Chriſt is exalted in his ſitting at he right hand of God, in that, as God-man hee is advanced to higheſt favour with God the Father *m*, with all fulneſſe f joy *n*, glory *o*, and power over all things n heaven and earth *p*, and doth gather nd defend his Church, and ſubdue their nemies, furniſheth his Miniſters and eople with gifts and graces *q*, and maeth interceſſion for them *r*.

m Phil. 2. 9.
n Act. 2. 28. with Pſal. 16. 11.
o Joh. 17. 5.
p Eph. 1. 22. 1 Pet. 3. 22.
q Eph. 4. 10, 11, 12.
r Pſal. 110. throughout. Rom. 8. 34.

Q. *How doth Chriſt make interceſſion?*

A. Chriſt maketh interceſſion, by his ppearing in our nature continually bere the Father in heaven *ſ*, in the merit f his obedience and ſacrifice on earth *t*, eclaring his will to have it applyed o all beleevers *u*, anſwering all accuations againſt them *w*, procuring for hem quiet of conſcience, notwithſtan-

ſ Heb. 9. 12. 24.
t Heb. 1. 3.
u Joh. 3. 16. John 17. 9. 20, 24.
w Rom. 8. 34. 35.

[illegible] comprehendeth his Ref
[illegible] cension l. sitting at the
[illegible] Father m, and his co
judge the world n.

Q. How was Christ e
surrection?

A. Christ was exalte
ction, in that, not havin
in death, of which it w
him to be held o; and
same body in which
the essentiall properti
without mortality and
firmities belonging to
united to his soule q, he
the dead the third day, b
whereby he declared h
Son of God s, to ha
justice t, to have vanq
him that had the power
Lord of quick and dea
did as a publick person
Church y, for their Just
ning in grace a, sup
mies b, and to assure th
rection from the dead

Q. How was Chri
Ascension?

A. Christ was exal
on, in that having after
often appeared unto, a
his Apostles, speaking

[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

o Acts 2.24 27.
p Luk. 24.39
q Rom. 10.9 Rev, 5.18.
r Joh. 10.18.
s Rom. 1.4.
t Rom. 8.34
u Heb. 2.14
w Rom. 14.9
x 1 Cor. 15. 21. 22.
y Eph. 1 20, 22. 23. Col. 1. 18.
z Rom. 4.25
a Eph. 2.1 5, 6. Col. 2.12
b 1 Cor. 15. 25 26, 27.
c 1 Cor. 15. 20.

ining to the Kingdome of
iving them commission to
Gospell to all nations *e*; forty
resurrection, he, in our na-
s our head *f*, triumphing o-
visibly went up into the
ens, there to receive gifts for
ise up our affections thither *i*,
e a place for us *k*, where
and shall continue, till his se-
ng at the end of the world *l*.

Christ exalted in his sitting
hand of God?

exalted in his sitting at
and of God, in that, as God-
s advanced to highest favour
th. father *m*, with all fulnesse
pry *o*, and power over all things
and earth *p*, and doth gather
his Church, and subdue their
furnisheth his Ministers and
gifts and graces *q*, and ma-
ssion for them *r*.

Doth Christ make intercession?

st maketh intercession, by his
our nature continually be-
ner in heaven *s*, in the merit
ence and sacrifice on earth *t*,
is will to have it applyed
ers *u*, answering all accu-
ast them *w*, procuring for
f conscience, notwithstan-

d Matt. 28. 19 20.
e Mar. 28 19 20.
f Heb. 6. 20.
g Eph. 4. 8.
b Acts 1. 9. 10. 11.
i Eph. 4. 10. Psal. 68 18. Col. 3. 1, 2.
k John 14. 2.
l Acts 3. 21.
m Phil. 2. 9.
n Acts 2. 28. with Psal. 16. 11.
o Joh. 17. 5.
p Eph. 1. 22. 1 Pet. 3. 22.
q Eph. 4. 10, 11, 12. Psal. 110. throughout
r Rom. 8. 34.
s Heb 9. 12. 24.
t Heb. 1. 3.
u Joh. 3. 16. John 17. 9, 20, 24.
w Rom. 8. 34. 35.

x Rom. 5. 1. 2 1 Joh. 2. 1, 2 y Heb. 4. 16 z Eph. 1. 6 a 1 Pet. 2. 5.

ding dayly failings *x*, acceſſe with boldneſſe to the throne of Grace *y*, and acceptance of their perſons *z* and ſervices *a*.

Q. *How is Chriſt to be exalted in his comming againe to judge the world?*

A. Chriſt is to be exalted in his coming again to judge the World, in that he who was unjuſtly judged and condemned by wicked men *b*, ſhall come again at the laſt day in great power *c*, and in the full manifeſtation of his own glory, and of his Fathers, with all his holy Angels *d*, with a ſhout, with the voyce of the Arch-Angel, and with the Trumpet of God *e*, to judge the world in righteouſneſſe *f*.

b Act. 3. 14, 15. c Mat. 24. 30 d Luke 9. 26 Mat. 25. 31. e 1 Theſ. 4. 15. f Act. 17. 31

Q. *What benefites hath Chriſt procured by his Mediation?*

A. Chriſt by his Mediation hath procured Redemption *g*, with all other benefits of the Covenant of Grace *h*.

g Heb. 9. 12 h 1 Cor. 1. 20

Q. *How doe we come to be made partakers of the benefites which Chriſt hath procured?*

A. We are made partakers of the benefits which Chriſt hath procured, by the application of them unto us *i*, which is the work eſpecially of God the Holy Ghoſt *k*.

i John. 1. 11, 12. k Tit. 3. 5, 6

Q. *Who are made partakers of Redemption by Chriſt?*

A. Redemption is certainly applyed, and effectually communicated to all thoſe for

for whom Christ hath purchased it *l*, who are in time by the Holy Ghost inabled to beleeve in Christ according to the Gospel *m*.

Q. Can they who have never heard the Gospel, and so, know not Iesus Christ, nor beleeve in him, be saved by their living according to the light of nature?

A, They who, having never heard the Gospel *n*, know not Jesus Christ *o*, and beleeve not in him, cannot be saved *p*, be they never so diligent to frame their lives according to the light of nature *q*, or the Law of that Religion which they professe *r*; neither is there salvation in any other, but in Christ alone *s*, who is the Saviour only of his body in the Church *t*,

Q. Are all they saved who hear the Gospel and live in the Church?

A. All that hear the Gospel and live in the visible Church are not saved, but they only who are true members of the Church invisible *u*.

Q. What is the visible Church?

A. The visible Church is a society made up of all such as in all ages and places of the world doe professe the true Religion *w*, and of their children *x*.

Q. What are the speciall priviledges of the visible Church?

A. The visible Church hath the priviledge of being under Gods speciall care

l Eph. 1.18. 14. Joh. 6. 37, 39 Joh. 10. 15, 16
m Eph. 2. 8 2 Cor. 4. 13
n Rom. 10. 14
o 2 Thes. 1. 8, 9. Eph. 2. 12. John 1. 10, 11, 12.
p John 8. 24 Mar. 16. 16
q 1 Cor. 1. 20, 21, 22, 23, 24.
r John 4. 22 Rom. 9. 31, 32 Phil. 3 4, 5, 6, 7, 8 9.
s Act. 4 12.
t Eph. 5. 23.
u Joh. 12, 38 39, 40 Rom. 9. 6, Mat. 22. 14 Mat. 7. 21 Rom. 11. 7.
w 1 Cor. 1. 2 1 Cor. 12. 13 Rom. 15. 9, 10, 11, 12. Rev. 7. 9.
Psal. 2. 8 Psal. 22. 27, 28, 29, 30, 31. Psal. 45. 17. Matth. 28. 19, 20. Isai 59. 21.
x 1 Cor. 7. 14 Acts 2. 39 Rom. 11. 16 Gen. 17. 7.

y Isa. 4. 5, 6. 1 Tim. 4. 10 z Psal. 115. throughout. Isa. 31. 4, 5. Zech. 12. 3, 4, 8, 9. a Acts 2. 39 42. b Psal. 147 19. 20. Rom. 9. 4. Eph. 4. 11, 12 Mat. 16. 15, 16. c John 6. 37

and government *y*, of being protected and preserved in all ages, notwithstanding the opposition of all enemies *z*, and of injoying the communion of Saints, the ordinary means of salvation *a*; offers of grace by Christ to all the members of it in the Ministery of the Gospel, testifying that whosoever beleeves in him shall be saved *b*, and excluding none that will come unto him *c*.

Q. *What is the invisible Church?*

A. The invisible Church is the whole number of the Elect, that have been, are or shall bee gathered into one, under Christ the Head *d*.

d Eph. 1. 10. 22, 23. John 10. 16 John 11. 52.

Q. *What speciall benefits do the members of the Invisible Church enjoy by Christ?*

A. The Members of the Invisible Church, by Christ, enjoy Union and Communion with him, in Grace and Glory *e*.

e Joh. 17. 21 Eph. 2. 5, 6 John 12. 24

Q. *What is that Union which the Elect have with Christ?*

A. The Union which the Elect have with Christ, is the work of Gods grace whereby they are spiritually and mystically, yet really and inseparably joyned to Christ, as their head and husband, which is done in their effectuall calling *h*.

f Eph. 1. 22, Eph. 2. 6, 7, 8 g 1 Cor. 6. 17 John 10. 28 Eph. 5. 23, 30. h 1 Pet. 5. 10 2 Cor. 1. 9

Q. *What is effectuall Calling?*

A. E

A. Effectuall Calling is the work of Gods almighty power and grace *i*, whereby, out of his free and especial love to his elect, and from nothing in them moving him thereunto *k*, he doth in his accepted time invite and draw them to Jesus Christ by his Word and Spirit *l*, savingly inlightning their minds *m*, renewing and powerfully determining their wils *n*, so as they, although in themselves dead in sin, are hereby made willing and able freely to answer his call, and to accept and imbrace the grace offered and conveyed therein *o*.

i Joh. 5 25. Eph. 1.18, 19, 20. 2 Tim. 1.8, 9
k Tit. 3 4, 5 Eph. 2.4, 5, 7, 8, 9. Rom. 9.11.
l 2 Cor. 5.20 with 2 Cor. 6. 1, 2
m John 6. 44 2 Thes. 2. 13, 14. Act. 26. 18 1 Cor. 2. 10. 12.
n Ezek. 11. 19. Ezek. 36.26, 27 Joh. 6. 45.
o Eph. 2. 5. Phil. 2. 13 Deut. 30. 6

Q. *Are the Elect onely effectually called?*

A. All the Elect, and they onely, are effectually called *p*; although others may be, and often are, outwardly called by the ministery of the Word *q*, and have some common operations of the Spirit *r*, who, for their wilfull neglect and contempt of the grace offered to them, being justly left in their unbeleefe, doe never truly come to Jesus Christ *s*.

p Act. 13.48
q Mat. 22. 14
r Mat. 7. 22 Mat. 13. 20, 21. Heb. 6. 4, 5.
s John 12. 38, 39, 40. Act. 28. 25, 26, 27 John 6. 64, 65. Psal. 81. 11, 12.

Q. *What is the Communion in Grace which the members of the Invisible Church have with Christ?*

A. The Communion in grace, which the members of the Invisible Church have with Christ, is, their partaking of the vertue of his Mediation, in their Justification,

stification *t*, Adoption *u*, Sanctificati and whatever else in this life manif their Union with him *w*.

Q. *What is Iustification?*

A. Justification as an act of Gods f grace unto sinners *x*, in which he par neth all their sins, accepteth and accou teth their persons righteous in his sigh not for any thing wrought in them, done by them *y*, but only for the perfe obedience and full satisfaction of Chri by God imputed to them *a*, and receiv by Faith alone *b*.

Q. *How is Iustification an act of G free Grace?*

A. Although Christ by his Obedien and death, did make a proper, reall, a full satisfaction to Gods Justice, in behalfe of them that are justified *c*: y in as much as God accepteth the satisf ction from a Surety, which he mig have demanded of them, did provid t Surety, his own only Son, *d*, imputing righteousnesse to them *e*, & requiring thing of them for their justification, Faith *f*, which also is his gift *g*, the j stification is, to them, of free grace *b*.

Q. *What is Iustifying Faith?*

A. Justifying Faith is a saving gra wrought in the heart of a Sinner by Spirit *k*, and word of God *l*, whereb being convinced of his sin and mi

t Rom. 8. 30
u Eph. 1. 5
w 1 Cor. 1. 30

x Rom. 3. 22, 24, 25. Rom. 4. 5
y 2 Cor. 5. 19, 21. Rom. 3. 22, 24, 25, 27, 28.
z Tit. 3. 5. Eph. 1. 7
a Rom. 5. 17, 18, 19
b Rom. 4. 6, 7, 8 Acts 10. 43 Gal. 2. 15 Phil. 3. 9

c Rom. 5. 8, 9, 10, 19. 1 Tim. 1. 5, 6 Heb. 10. 10
d Mat. 20. 28. Dan. 9. 24, 26. Isai 53. 4, 5, 6, 10, 11, 12. Heb. 7. 22 Rom. 8. 32 1 Pet. 1. 18, 19
e 2 Cor. 5. 21.
f Rom. 3. 24, 25
g Eph. 2. 8,
h Eph. 1. 7
i Heb. 10. 39
k 2 Cor. 4. 13 Eph. 1. 17, 18, 19
l Rom. 10. 17.

and of the disability in himself and all other creatures to recover him out of his lost condition *m*, not only assenteth to the truth of the promise of the Gospell *n*, but receiveth and resteth upon Christ and his righteousnesse thereln held forth for pardon of sin *o*, and for the accepting and accounting of his person righteous in the sight of God for salvation *p*.

m Acts 2 37 Acts 16. 30 Joh. 16. 8, 9 Rom. 5. 6 Eph. 2. 1, Acts 4. 12.
n Eph. 1. 13
o John. 1. 12 Acts 16. 31
Acts 10. 43
p Phil. 3. 9 Acts 15. 11.

Q. How doth Faith justifie a Sinner in the sight of God ?

A. Faith justifies a sinner in the sight of God, not because of those other graces which doe alwayes accompany it, or of good works that are the fruits of it *q*, nor as if the grace of Faith, or any act thereof, were imputed to him for his justification *r*; but only as it is an Instrument, by which he receiveth and applyeth Christ and his righteousnesse *s*.

q Gal. 3. 11 Rom. 3. 28.
r Rom. 4. 5. with Rom. 10. 10
s John 1. 12 Phil. 3. 9. Gal. 2. 16

Q. What is Adoption?

A. Adoption is an act of the free grace of God *t*, in and for his only Son Jesus Christ *u*, whereby all those that are justified are received into the number of his children *w*, have his name put upon them *x*, the Spirit of his Son given to them *y*, are under his fatherly care and dispensations *z*, admitted to all the liberties and priviledges of the Sons of God, made heires of all the promises, and fellow-heirs with Christ in glory *a*.

t John 3. 1
u Eph. 1. 5 Gal. 4. 4, 6.
w John 1. 12
x 2 Cor. 6. 18 Rev. 3. 12
y Gal. 4. 6.
z Psal. 103. 13 Prov. 14. 26 Mat. 6. 32
a Heb. 6. 12 Rom. 8. 17.

Q. *What is Sanctification?*

A. Sanctification is a work of Go
grace, whereby they, whom God hath b
fore the foundation of the world chos
to be holy, are in time, through the pow
erfull operation of his Spirit *b* applyi
the death and resurrection of Christ un
them *c*, renewed in their whole man aft
the image of God *d*, having the seeds
repentance unto life, & of all other savin
graces put into their hearts *e*, and tho
graces so stirred up, increased, and stren
thened *f*, as that they more and more d
unto sin, and rise unto newnesse of life *g*.

Q. *What is repentance unto life?*

A. Repentance unto life is a savin
grace *h* wrought in the heart of a sinn
by the Spirit *i* and Word of God *k*, whe
by, out of the sight and sense not onely
the danger *l*, but also of the filthine
and odiousnesse of his sins *m*, and upo
the apprehension of Gods mercy in Chri
to such as are penitent *n*, he so griev
for *o*, and hates his sins *p*, as that he tur
from them all to God *q*, purposing a
endeavoring constantly to walk with hi
in all the wayes of new obedience *r*.

Q. *Wherein do justification and sanc
cation differ?* A. Although Sanctific
on be inseparably joyned with Justific
on *s*; yet they differ, in that God in J
stification imputeth the righteousnes
Chri

b Eph. 1.4. 1 Cor. 6.11. 2 Thes. 2.13
c Rom. 6.4, 5, 6.
d Eph. 4. 23, 24. Acts 11.18
e John. 3.9 Jude v 20 Heb. 6.11.12 Eph. 3.16, 17, 18, 19 Col. 1.10.11
f Rom. 6.4, 6, 14. Gal. 5.24. 2 Tim. 2.25 Zech. 12.10 Acts 11.18 20 21. 18.28 Luke 22. Luke 15.17.
g Hos. 6.1.7 Ezek. 36. 31. Isai 30. 22. Joel. 2 12 13. Jer. 31.18 19.
h 2 Cor. 7.11 Acts 26.28 Ezek. 14.6 1 Kings 8. 47, 48. Psal. 119. 6, 59, 128 Luke 1.6. 2 Kings 23. 25.
i 1 Cor. 6.11 Col. 1.30.

Christ *t*, in sanctification his spirit infuseth grace, & enableth to the exercise thereof *u*; in the former sin is pardoned *w*, in the other it is subdued *x*; the one doth equally free all beleevers from the revenging wrath of God, and that perfectly in this life, that they never fall into condemnation *y*, the other is neither equall in all *z*, nor in this life perfect in any *a*, but growing up to perfection *b*.

Q. VVhence ariseth the imperfection of Sanctification in beleevers?

A. The imperfection of Sanctification in beleevers, ariseth from the remnants of sin abiding in every part of them, and the perpetuall lustings of the flesh against the spirit, whereby they are often foiled with temptations, and fall into many sins *c*, are hindered in all their spirituall services *d*, and their best works are imperfect and defiled in the sight of God *e*.

Q. May not true beleevers, by reason of their imperfections, and the many temptations and sins they are overtaken with, fall away from the state of Grace?

A. True beleevers, by reason of the unchangeable love of God *f*, and his Decree and Covenant to give them perseverance *g*, their inseparable union with Christ *h*, his continuall intercession for them *i*, and the spirit and seed of God abiding in them *k*, can neither totally

t Rom. 4. 6. 8
u Ezek. 36. 27
w Rom. 3. 24. 25
x Rom. 6. 6, 14.
y Rom. 8. 33, 34.
z 1 John 10. 12, 13. 14 Heb. 5. 12, 13, 14
a 1 John 1. 8, 10
b 2 Cor. 7. 2. Phil. 3. 12, 13, 14
c Rom. 7. 18, 23 Mar. 14. 69 to the end Gal. 2. 11. 12
d Heb. 12. 1
e Isa. 64. 6. Exod. 28. 38
f Jer. 31. 3
g 2 Tim. 2. 13 Heb. 13. 20, 21, 2 Sam. 23. 5
h 1 Cor. 18. 9
i Heb. 7. 25 Luke 21. 31
k 1 John 1 John

nor finally fall away from the ſtate of grace *l*, but are kept by the power of God through faith unto ſalvation *m*.

l Jer. 32. 40 John 10. 28 m 1 Pet. 1. 5

Q. *Can true beleevers be infallibly aſſured that they are in the eſtate of grace, and that they ſhall perſevere therein unto Salvation?*

A. Such as truly beleeve in Chriſt, and endeavour to walk in all good conſcience before him *n*, may, without extraordinary revelation, by faith grounded upon the truth of Gods promiſes, and by the ſpirit enabling them to diſcern in themſelves thoſe graces to which the promiſes of life are made *o*, and bearing witneſſe with their ſpirits that they are the children of God *p*, be infallibly aſſured that they are in the eſtate of grace, and ſhall perſevere therein unto ſalvation *q*.

n 1 John 2. 3 o 2 Cor. 1. 12 p John 3. 14 18, 19. 21, 24. 1 John 4. 13, 16 Heb. 6. 11. 12 q Rom. 8. 16 1 Joh. 5. 13

Q. *Are all true beleevers at all times aſſured of their preſent being in the eſtate of grace, and that they ſhall be ſaved?*

A. Aſſurance of grace, and ſalvation not being of the eſſence of faith *r*, true believers may wait long before they obtain it *ſ*, and after the enjoyment thereof may have it weakned and intermitted through manifold diſtempers, ſins, temptations, and deſertions *t*; yet are they never left without ſuch a preſence and ſupport of the Spirit of God, as keeps them from ſinking into utter deſpair *u*.

r Eph. 1. 13 ſ Iſa. 50. 10 Pſal. 88. throughout t Pſal. 77. 1 to 12, Cant. 5. 2. 3. 6 Pſ. 51. 8. 12 Pſal. 31. 22 Pſal. 22. 1. u 1 Joh. 3. 9 Job 13. 15 Pſ. 73. 15. 23 Iſa. 54. 7. 8.

Q. W

Q. *What is the communion in Glory, which the members of the Invisible Church have with Christ?*

A. The communion in glory which the members of the Invisible Church have with Christ, is, in this life *w*, immediately after death *x*, and at last perfected at the resurrection and day of Judgement *y*.

w 2 Cor. 3. 18
x Luke 23. 43.
y 1 Thes. 4. 17.

Q. *What is the communion in Glory with Christ, which the members of the Invisible Church enjoy in this life?*

A. The members of the Invisible Church have communicated to them in this life, the first fruits of glory with Christ, as they are members of him their head, and so, in him, are interessed in that glory which he is fully possessed of *z*; and as an earnest thereof; enjoy the sense of Gods love *a*, peace of conscience, joy in the holy Ghost, and hope of glory *b*: as on the contrary, the sense of Gods revenging wrath, horror of conscience, and a fearfull expectation of judgement, are, to the wicked, the beignning of their torments which they shall endure after death *c*.

z Eph. 2. 5. 6.
a Rom 5. 5. with 2 Cor. 1. 22
b Rom. 5. 1. 2. Rom. 14. 17
c Gen. 4. 13. Mat. 27. 4. Heb. 10. 27. Rom. 2. 9. Mat. 9. 4[illegible]

Q. *Shall all men die?*

A. Death being threatned as the wages of sin *d*, it is appointed unto all men once to die *e*, for that all have sinned *f*.

d Rom. 6. 23.
e Heb. 9. 27.
f Rom. 5. [illegible]

Q. *Death being the wages of sin, why are*

not the righteous delivered from death, ſeeing all their ſins are forgiven in Chriſt?

A. The righteous ſhall be delivered from death it ſelf at the laſt day, and even in death are delivered from the ſting and curſe of it *g*, ſo that, although they die yet it is out of Gods love *h*, to free them perfectly from ſin and miſery *i*, and to make them capable of further communion with Chriſt in glory, which they then enter upon *k*.

g 1 Cor. 15. 26, 56. Heb. 2. 15.
h Iſa. 57. 1, 2 2 King. 22. 20 Rev. 14. 13 Eph. 5. 27
i Luke 23. 43 Phil. 1. 23.

Q. What is the communion in Glory with Chriſt, which the members of the inviſible Church enjoy immediately after death?

A. The communion in glory with Chriſt, which the members of the inviſible Church enjoy immediately after death, is, in that their ſouls are then made perfect in holineſſe *l*, and received into the higheſt heavens *m*, where they behold the face of God in light and glory *n*, waiting for the full redemption of their bodies *o*, which even in death continue united to Chriſt *p*, and reſt in their graves as in their beds *q*, till at the laſt day they be again united to their ſouls *r*: whereas the ſouls of the wicked are at death caſt into hell, where they remain in torments and utter darkneſſe, and their bodies kept in their graves, as in priſons, till the reſurrection and judgment of the great day *ſ*.

l Heb. 12. 23.
m 2 Cor. 5. 1, 6, 8. Phil. 1. 23 with Acts 3. 21. and Eph. 4. 10
n 1 John 3. 2 1 Cor. 13. 12
o Rom. 8. 23 Pſal. 19, 6.
p 1 Theſ. 4. 14
q Iſai 57. 2
r Job 19. 26, 27.

ſ Luke 16. 23, 24. Acts 1. 25 Jude v. 6, 7.

Q. What are we to beleeve concerning the Resurrection?

A. We are to beleeve that at the last day there shall be a generall resurrection of the dead, both of the just and unjust *t*; when they that are then found alive, shall in a moment be changed, and the selfesame bodies of the dead which were laid in the grave, being then again united to their souls for ever, shall be raised up by the power of Christ *u*; the bodies of the Just, by the Spirit of Christ, and by vertue of his resurrection, as their head, shall be raised in power, spirituall, incorruptible, and made like to his glorious body *w*, and the bodies of the wicked shall be raised up in dishonour, by him, as an offended Judge *x*.

t Act. 24. 15

u 1 Cor. 15. 51, 52, 53. 1 Thes. 4. 15, 16, 17. Joh. 5. 28, 29.

w 1 Cor. 15. 21, 22, 23, 24, 43, 44. Phil. 3. 21.

x John 5. 27, 28, 29. Mat. 25. 33.

Q. What shall immediately follow after the resurrection?

A. Immediately after the resurrection shall follow the generall and finall judgement of Angels and men *y*, the day and hour whereof no man knoweth, that all may watch and pray, and be ever ready for the comming of the Lord *z*.

y 2 Pet. 2. 4. Jude ver. 6, 7, 14, 15. Mat. 25. 46.

z Matth. 24. 36, 42, 44. Luke 21. 35, 36.

Q. What shall be done to the wicked at the day of judgement?

A. At the day of Judgement the wicked shall be set on Christs left hand *a*, and, upon clear evidence, and full conviction of their own consciences *b*, shall have the fearfull

a Mat. 25. 33

b Rom. 2. 15, 16.

fearfull, but juſt, ſentence of condem-
e Mat. 25. 41, 42, 43 tion pronounced againſt them *c*; a
thereupon ſhall be caſt out from the f
vourable preſence of God, and the glo
cus fellowſhip with Chriſt, his Saint
and all his holy Angels, into hell, to b
puniſhed with unſpeakable torments
both of body and ſoul, with the devil an
d Luk. 16. 26 2 Theſ. 1. 8, 9 his Angels for ever *d*.

Q. What ſhall be done to the righteou at the day of judgement?

A. At the day of Judgement, the righ-
teous, being caught up to Chriſt in th
1 Theſ. 4. 17 clouds *e*, ſhall be ſet on his right hand; &
there openly acknowledged, and acquit-
f Mat. 25. 33 Mat. 10. 32 ted *f* ſhall joyn with him in the judgin
g 1 Cor. 6. 2, 3. of reprobate Angels and men *g*, and ſha
be received into heaven *h*; where the
h Matth. 25. 34, 46. ſhall be fully and for ever freed from a
i Eph. 5. 27 Rev. 14. 13 ſinne and miſery *i*, filled with unconcei-
k Pſal. 16. 11 vable joyes *k*, made perfectly holy, an
happy both in body and ſoul, in the com-
pany of innumerable Saints, and hol
l Heb. 12. 22, 23. Angels *l*, but eſpecially in the immedi
ate viſion and fruition of God the Fa
ther, of our Lord Jeſus Chriſt, and of t
holy Spirit, to all eternity *m*: and this
m 1 Joh. 3. 2 1 Cor. 13. 12 1 Theſ. 4. 17 perfect and full communion which t
members of the inviſible Church ſh
enjoy with Chriſt in glory at the reſur
rection and day of Judgement.

Having seen, what the Scriptures principally teach us to beleeve concerning God; it followes to consider, what they require as the duty of man.

Q. *WHat is the duty that God requireth of man?*

A. The duty which God requireth of man, is, obedience to his revealed will *n*.

n Rom. 12. 1. 2 Mic. 6. 8. 1 Sam. 15. 22.

Q. *What did God at first reveal unto man as the rule of his obedience?*

A. The rule of obedience revealed to *Adam* in the estate of innocency, and to all mankinde in him, beside a speciall command, not to eat of the fruit of the tree of the knowledge of good and evill, was, the Morall Law *o*.

o Gen. 1. 26, 27 Rom. 2. 14, 15 Rom. 10. 5 Gen. 2. 17.

Q. *What is the Morall Law?*

A. The Morall Law is the declaration of the will of God to mankinde, directing and binding every one to personall, perfect, and perpetuall conformity and obedience thereunto, in the frame and disposition of the whole man, soul and body *p*, and in performance of all those duties of holinesse and righteousnesse which he oweth to God and man *q*; promising life upon the fulfilling? and

p Deut. 5. 1. 21, 32, 33. Luke 1. 26, 27 Gal. 3. 10. 1 Thes. 5. 23 *q* Luke 1. 75. Acts 24. 16.

threatning

r Rom. 10.5 Gal. 3. 10. 12 threatning death upon the breach of it

Q. Is there any uſe of the Morall Law man ſince the fall?

A. Although no man, ſince the fa can attain to righteouſneſſe and life the Morall Law *ſ*, yet there is great u thereof, as well common to all men, peculiar either to the unregenerate, or t regenerate *t*.

ſ Rom. 8.3 Gal. 2. 16

t 2 Tim. 1.8

Q. Of what uſe is the Morall Law to a men?

A. The Morall Law is of uſe to a men, to inform them of the holy natu and will of God *u*, and of their duty, bind ing them to walk accordingly *w*; to con vince them of their diſability to keep it and of the ſinfull pollution of their na ture, hearts, and lives *x*; to humble the in ſenſe of their ſin and miſery *y*, an thereby help them to a clearer ſight of need they have of Chriſt *z*, and of t perfection of his obedience *a*.

u Lev. 11. [illegible] 45 [illegible] 20. 7, 8 w Rom. 7. 12 [illegible] Mic. 6. 8 [illegible] 2. 10, 12 x Gal. 19. 22, 23 Rom. 3. 19 Rom. 7. 7. y Rom. 3 9. 23. z Gal. 3. 21, 22. a Rom. 10. 4

Q. What particular uſe is there of t Morall Law to unregenerate men?

A. The Morall Law is of uſe to unr generate men, to awaken their conſcie ces to fly from wrath to come *b*, and drive them to Chriſt *c*; or, upon the continuance in the eſtate and way of ſi to leave them inexcuſable *d*, and und the curſe thereof *e*.

b 1 Tim. 1. 9, 10. c Gal. 3. 24 d Rom. 1. 20 with Rom. 2. 15. e Gal. 3, 10

Q. What ſpeciall uſe is there of the

rall Law to the regenerate?

A. Although they that are regenerate, and beleeve in Christ, be delivered from the Morall Law as a Covenant of works *f*, so as thereby they are neither justified *g* nor condemned *h*; yet, beside the generall uses thereof common to them, with all men, it is of speciall use, to shew them how much they are bound to Christ for his fulfilling it, and enduring the curse thereof in their stead, and for their good *i*; & thereby to provoke them to more thankfulnes *k*, and to expresse the same in their greater care to comform themselves thereunto as the rule of their obedience *l*.

f Rom. 6 14 Rom. 7. 4. 6. Gal. 4. 4, 5
g Rom. 3. 20
h Gal. 5. 23 Rom. 8. 1
i Rom. 7. 14 25. Gal. 3. 13, 14 Rom. 8. 3, 4
k Luke 1. 68 69, 74, 75 Col. 1. 12, 13 14.
l Rom. 7. 22 Rom. 12, 2 Titus 2. 11, 12, 13, 14.

Q. Where is the Morall Law summarily comprehended?

A. The Morall Law is summarily comprehended in the ten Commandements, which were delivered by the voice of God upon mount Sinai, and written by him in two tables of stone *m*, and are recorded in the twentieth Chapter of *Exodus*; the four first Commandements containing our duety to God, and the other fix our duty to man *n*.

m Deut 10. 4. Exod. 34 28
n Mat 22. 37 38, 39. 40.

Q. What rules are to be observed for the right understanding of the ten Commandements?

A. For the right understanding of the ten Commandements, these rules are to be observed.

That

That the Law is perfect, and bin
every one to full conformity in the wh
o Psal. 19.7 Jam. 2. 10 Matth. 5.21 to the end. man unto the righteousnesse thereof,
unto intire obedience, for ever; so as, to
quire the outmost perfection of every d
p Rom. 7.14 Deut. 6. 5 with Mat. 22 37, 38, 39 & to forbide the least degree of every s
That it is spirituall; and so, reach
Mat. 5 21.22 27, 18, 36 to the end. the Understanding, Will, Affections, a
all other powers of the soule, as well
q Col. 3. 5 Amos 8 5 Prov. 1. 19 1 Tim. 6. 10 words, works, and gestures *p*.
That one and the same thing in div
r Isa. 58. 13 Deut. 6. 13 with Mat. 4. 9, 10 respects, is required or forbidden in se
rall Commandements *q*.
That, as where a duty is command
Matth. 15. 4, 5, 6 the contrary sin is forbidden *r*, and wh
s Mat. 21. 22 23, 24, 25 Eph. 4. 28 a sin is forbidden, the contrary du
commanded *s*; so, where a promise is
t Exod. 10. 12 with Prov. 30, 17 nexed, the contrary threatning is in
ded *t*, and, where a threatning is a
u Jer. 18. 7, 8 Exod. 20. 7 with Ps. 15 2, 4, 5 and Psal. 24. 4. 5 xed, the contrary promise is includ
That, what God forbids, is at no
to be done *w*; what he command
w Job 13. 7, 8 Rom. 3. 8 Job 36. 21 Heb. 14. 25. alwayes our duty *x*, yet every parti
duty is not to be done at all times *y*.
That under one sin or duty, all o
x Deu 4. 8 9 y Mat. 1. 7 z Mat. 5. 21 22, 27, 28 Mat. 15. 4. 5, 6, Heb. 10. 24, 25. same kinde are forbiden or comman
together with all the causes, means,
fions, and appearances thereof and
vocations thereunto *z*.
1 Thes. 5. 22 Jude v. 23. Gal. 5. 16 Col. 3. 21. That what is forbidden or comm
to our selves, we are bound, accord
our places, to endeavour that it m
a

avoyded or performed by others, according to the duty of their places *a*.

That, in what is commanded to others, we are bound according to our places and callings to be helpfull to them *b*, and to take heed of partaking with others in what is forbidden them *c*.

a Exod. 20. 10. Lev. 19. 17 Gen. 18. 19 Josh. 24. 15 Deut. 6. 6, 7 *b* 2 Cor. 1. 24 *c* 1 Tim. 5 22 Eph. 5. 11.

Q. *What speciall things are we to consider in the ten Commandements?*

A. We are to consider in the Commandements, the Preface, the substance of the Commandements themselves, and severall Reasons annexed to some of them the more to enforce them.

Q. *What is the Preface to the Commandements?*

A. The Preface to the Commandments is contained in these words [**I am the Lord thy God which have brought thee out of ȳ land of Egypt out of ȳ house of Bondage** *d*] wherein God manifesteth his Soveraignty, as being Jehovah, the eternall, immutable, and almighty God *e*, having his Being in and of himself *f*, and giving being to all his words *g* and works *h*; and that he is a God in Covenant, as with *Israel of old*, so with all his people *i*; who, as he brought them out of their bondage in Ægypt, so he delivereth us from our spiritual thraldom *k*, and that therefore we are bound to take him for our God alone, and to keep all his Commandements *l*.

d Exod. 20. 2.

e Isa. 44. 6 *f* Exod. 3. 14 *g* Exod. 6. 3 *h* Act. 17. 24, 28. *i* Gen. 17. 7 with Rom. 3. 29. *k* Luke 1. 74, 75. *l* 1 Pet. 1. 15, 16, 17, 18 Lev. 8. 30 Lev. 19. 37.

Q. *What*

Q. What is the summe of the four C
mandments, which contain our duty to G

A. The summe of the four Comm
dements containing our duty to God,
to love the Lord our God with all
heart, and with all our soul, and with
our strength, and with all our minde.

m Luke 10. 27.

Q. Which is the first Commande

A. The first Commandement i

Thou shalt have no other G
before me n.

n Exod. 20. 3
o 1 Chr. 28. 9
Deut. 26. 17
Isa. 43. 10.
Jer. 14. 22
p Ps 95. 6, 7
Mat. 4. 10
Psal. 29. 2
q Mal. 3. 16
r Psal. 63. 6
s Eccle. 12. 1
t Psal. 71. 19
u Mal. 1, 6
w Isa. 45. 23
x Josh. 24. 15, 22.
y Deut. 6. 5
z Psal. 73. 25
a Isai 8. 13.
b Exod. 14. 31
c Isai 26. 4
d Psal. 13. 5. 7
e Psal. 37. 4
f Psal. 81. 11
g Rom. 12. 11
with Num. 25. 11.
h Phil. 4. 6.
i Jer 7. 23
Jam. 4. 7
k 1 John 3. 22
l Jer. 31. 18
Psal. 119. 15
m Mich. 6. 8

Q. What are the duties required in t
first Commandement?

A. The duties required in the first Co
mandement, are, the knowing & ackno
ledging of God to be the only true Go
and our God: and to worship and glori
him accordingly *p*, by thinking *q*, medi
ting *r*, remembering *s*, highly esteemi
honouring *u*, adoring *w*, chusing *x*, lovi
desiring *z*, fearing of him *a*, beleev
him *b*, trusting *c*, hoping *d* delighting
rejoycing in him *f*, being zealous
him *g*, calling upon him, giving all pra
and thanks *h*, and yeelding all obedie
and submission to him, with the wh
man *i*, being carefull in all things
please him *k*, and sorrowfull when in
thing he is offended *l*, and walking hu
bly with him *m*.

Q. What are the sins forbidden in

first Commandement?

A. The sinnes forbidden in the first Commandement, are, Atheisme in denying, or not having a God *n*; Idolatry in having, or worshipping more Gods then one, or any with, or in stead of the true God *o*; the not having and avouching him for God, and our God *p*: the omission or neglect of any thing due to him required in this Commandement *q*, ignorance *r*, forgetfulnesse *s*, misapprehensions *t*, false opinions *u*, unworthy, and wicked thoughts of him *w*, bold and curious searching into his secrets *x*; all prophanenesse *y*, hatred of God *z*, self-love *a*, self-seeking *b*, and all other inordinate and immoderate setting of our mind, will, or affections upon other things, and taking them off from him in whole or in part *c*; vain credulity *d*, unbeleefe *e*, heresie *f*, misbeleefe *g*, distrust *h*, despair *i*, incorrigiblenesse *k*, insensiblenesse under Judgements *l*, hardnesse of heart *m*, pride *n*, presumption *o*, carnall security *p*, tempting of God *q*, using unlawfull meanes *r*, and trusting in lawfull means *s*, carnall deligths and joyes *t*: corrupt, blind, and indiscreet zeal *u*, luke warmnesse *w*, and deadnesse in the things of God *x*; estranging our selves, and apostatizing from God *y*, praying, or giving any religious worship

n Psal. 14.1 Ephes. 2.12
o Jer. 2.27, 28, with 1 Thes. 1.9.
p Psa. 81.11
q Isai. 43.22, 23, 24.
r Jer. 4. 22 Hos 4.1.6
s Jer. 2 32
t Acts 17. 23. 29,
u Isai. 40.18
w Psal. 50.21
x Deu. 29.29
y Tit. 1. 16 Heb. 12. 16
z Rom. 1.30
a 2 Tim. 3.2
b Phil. 2.21
c 1 John 2. 15, 16.
1 Sam. 2. 29 Col. 3.25.
d 1 John 4.1
e Deut. 10. 6. 24. Heb. 3. 12.
f Gal. 5. 20 Tit. 3. 10.
g Acts 26.9
h Psal. 78. 22
i Gen. 4.13
k Jer. 5. 3.
l Isa. 42. 25.
m Rom. 2.5
n Jer. 13.15
o Psal. 19. 13
p Zeph. 1. 12
q Mat. 4 7.
r Rom. 3. 8
s Jer. 17. 5
t 2 Tim. 3.4
u Gal. 4.17 John 16.2. Rom. 10.2 Luk 9.54.55
w Rev. 3.16
x Rev. 3 1
y Ezek. 14 5 Isai 1. 4.5;

to

to saints, Angels, or any other creatur
all compacts, and consulting with the
vill *a*, and hearkning to his suggestio
making men the Lords of our faith
Consciences *c*; slighting and despising
and his Commands *d*, resisting and gr
ing of his spirit *e*, discontent, and imp
ence at his dispensations, charging
foolishly for the evils he inflicts on us
ascribing the praise of any good we ei
are, have, or can doe, to fortunes *g*, Idol
our selves *i*, or any other creature

a Rom. 10. 13, 14 Hos. 4. 11 Acts 10. 25, 26. *b* Rom. 9. 10 Mat. 4. 10 Col. 2. 18 Rom. 1. 24 Lev. 20. 6. 1 Sam. 28. 7, 11 with 1 Chron. 10. 13, 14. *c* Act. 5. 3. *c* 2 Cor 1. 24 Mat. 23. 9 *d* Deu. 32 15 2 Sam. 12. 9 Prov. 13. 13 *e* Acts 7. 51 Eph. 4. 30 *f* Psal. 3. 2, 3 14, 15, 22 Job 1. 22. *g* 1 Sam. 6. 7, 8, 9 *h* Dan. 5. 23 *i* Deut. 8. 17 Dan. 4. 30. *k* Hab. 1. 16 *l* Ezek. 8. 5 to the end Psal 44. 20, 21. *m* 1 Chron. 2. 89.

Q. *What are we especially taught in these words* [**before me**] *in the first Commandement?*

A. These words **before me**, or before my face, in the first Commandement, teach us, that God who seeth all things, takes speciall notice of, and is much displeased with the sin of having any other God; that so it may be an argument to dissuade from it; and to aggravate it, as a most impudent provocation *l*: as also to perswade us to doe, as in his sight, what ever we doe in his service *m*.

Q. *Which is the second Commandement?*

A. The second Commandement is,

Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water

er the earth; thou shalt not bow
own to them nor serve them: for I
he Lord thy God am a jealous God
isiting the iniquity of the Fathers
pon the children, unto the third
fourth generation, of them that
ate me; and shewing mercy unto
housands, of them that love me,
nd keep my Commandements n.

Q. What are the duties required in the second Commandement?

A. The duties required in the second Commandement, are, the receiving, observing, & keeping pure and entire, all such religious worship and Ordinances as God hath instituted in his word *o*, particularly, Prayer and Thanksgiving in the name of Christ *p*, the reading, preaching, and hearing of the Word *q*; the administration & receiving of the Sacraments *r*: Church government and Discipline *s*; the Ministery, and maintenance thereof *t*: religious fasting *u*, swearing by the name of God *w*, and vowing unto him *x*: As also the disapproving, detesting, opposing all false worship *y*; and, according to each ones place and calling, removing it, and, all monuments of Idolatry *z*.

Q. What are the sinnes forbidden in the second Commandement?

A. The sinnes forbidden in the second Commandement, are, all devising *a*, coun-

n Exod. 20. 4, 5, 6
o Deut. 32. 46, 47 Mat. 28. 20 Acts 2. 42 1 Tim. 6. 13, 14.
p Phil. 4. 6 Eph. 5. 20
q Deut. 17. 18, 19 Acts 15. 21 2 Tim. 4. 2 Jam. 1. 21. 22 Acts 10. 33.
r Mat. 28. 19 1 Cor. 11. 23, to 30.
s Mat. 18. 15, 16, 17 Mat. 16. 19 1 Cor. 5. 4. 1 Cor. 12. 28
t Eph. 4. 11, 12 1 Tim. 5. 17, 18 1 Cor. 9. 7, to 15.
u Joel 2. 12. 13 1 Cor. 7. 5
w Deut. 6. 13 x Isai 19. 21 Psal. 76. 11
y Acts 17. 16, 17. Psal. 16. 4.
z Deut. 7. 5. Isai 30. 22

a Num. 15. 39.

counselling *b*, commanding *c*, using
any wayes approving any religious
ship not instituted by God himself
tolerating a false Religion *f*, the m
any representation of God, of all,
any of the three Persons, either inw
in our mind, or outwardly, in any
of Image or likenesse of any cr
whatsoever *g*, all worshipping of it
God in it, or by it *i*; the making o
representation of feigned Deities,
all worship of them, or service be
ing to them *k*: all superstitious devic
corrupting the worship of God *n*, a
to it, taking from it *o*, whether inv
and taken up of our selves *p*, or rec
by tradition from others *q*, though
the title of antiquitie *r*, custome *s*, d
on *t*, good intent, or any other pr
whatsoever *u*, simony *w*, sacriledge
neglect *y*, contempt *z*, hindering *a*
opposing the Worship and Ordi
which God hath appointed *b*.

*Q. What are the Reasons annexed to
cond Cōmandement the more to enfo*

A. The reasons annexed to the
Commandement, the more to e
it, contained in these words [**For
Lord thy God am a jealous G
siting the iniquities of the f
upon the children unto theth
fourth generation, of them t**

b Deut. 13. 6 7, 8.
c Hos. 5. 11 Mich. 6. 16
d 1 Kin. 15. 33
e Deut. 12. 30 31, 32.
f Deut. 13. 6 to 12. Zech. 13. 2, 3 Rev. 2. 2, 14. 9, 10. Rev. 17. 12, 13, 17.
g Deut. 4. 15 16, 17, 18, 19 Act. 17. 29. Rom. 1. 21, 22, 23. 25.
h Dan. 3. 18. Gal. 4. 8.
i Exod. 32. 5, 8.
k 1 Kings 18 26, 28 Isai 65. 11
l Act. 17. 22 Col. 2. 21, 22, 23.
m Mal. 1. 7, 8, 14.
n Deut. 4. 2.
o Psal. 106. 39.
p Mat. 15. 9
q 1 Pet. 1. 18
r Jer. 44. 17.
s Isai 65. 3. 4, 5. Gal. 1. 13, 14
t 1 Sam. 13. 11, 12 2 Sam. 6. 21.
u Act. 8. 18
w Rom. 2. 22 Mal. 3. 8
x Exod. 4. 25, 26.
y Mat. 22. 5 Mal. 1. 7, 13.
z Mat. 23. 13
a Act. 13 44, 45 1 Thes. 2. 15

**me; and shewing mercy unto thou-
nds of them that love me, and
eep my Commandements:** c] are,
eside Gods soveraignty over us, & proper-
in us, *d*; his fervent zeal for his own
orship, *e*, & his revengfull indignation a-
inst al false worship, as being a spiritual
hordome *f*; accounting the breakers of
is Commandment such as hate him, &
reatning to punish them unto divers
nerations *g*, and esteeming the observers
f it such as love him, and keep his Com-
andments, and promising mercy to them
nto many generations *h*.

Q. Which is the third Commandment?

A. The third Commandement is, **Thou
alt not take the Name of ỹ Lord
y God in vain: for the Lord will
ot hold him guiltlesse, that taketh
is Name in vain** *i*.

*Q. What is required in the third Com-
andement?*

A. The third Commandment requires,
at the Name of God, his titles, attributes
ordinances *l*, the word *m*, Sacraments *n*,
ayer *o*, oaths *p*, vowes *q*, lots *r*, his works
and whatsoever else there is whereby he
akes himselfe known, be holily and re-
rently used in thought *t*, meditation *u*,
ord *w*, writing *x*, by an holy profession
and answerable conversation *y*, to the
ory of God *z*, and the good of our selves *a*,
others *c*.

c Exod. 20. 5. 6.
d Psal. 45. 11. Rev. 15. 3. 4
e Exod. 34. 13, 14
f 1 Cor. 10. 20, 21, 22. Jer. 7. 18, 19, 20. Ezek. 16. 26, 27.
Deut. 32. 16, 17, 18, 19, 20.
g Hos. 2. 3, 4.
h Deut. 5. 29.
i Exod. 20.
k Mat. 6. 9. Deut. 28. 58. Psal. 29. 2. Psal. 68. 4. Rev. 15. 3.
l Mal. 1. 14. Eccles. 5. 1.
m Ps. 138. 2.
n 1 Cor. 11. 24, 25. 28, 29.
o 1 Tim. 2. 8.
p Jer. 4. 2.
q Eccles. 5. 2, 4, 5, 6.
r Act. 1. 24, 26.
s Job 36. 14.
t Mal. 3. 16.
u Psal. 8. throughout.
w Col. 3. 17. Psal. 105. 2. 3.
x Psal. 102. 18.
y 1 Pet. 3. 15. Mic. 4. 5.
z Phil. 1. 27.
a 1 Chr. 10. 12.
b Jer. 32. 39.
c 1 Pet. 2. 12.

Q. What are the sinnes forbidden i[illegible] third Commandement?

A. The sinnes forbiden in the [illegible] Commandemement, are, the not usi[illegible] Gods name as is required *d*; and the [illegible] of it, in an ignorant *e*, vain *f*, irreve[illegible] profane *g*, superstitious *h*, or wicked [illegible]tioning or otherwise using his titles, [illegible]butes *i*, ordinances *k*, or works *l*, by [illegible]phemy *m*, perjury *n*: all sinfull cursi[illegible] oaths p, vows *q*, and lots *r*, violati[illegible] our oaths, and vows, if lawfull *s*; and [illegible]filling them, if of things unlawfull *t*, [illegible]muring and quarrelling at *u*, curious[illegible]ing into *w*, and misapplying of God[illegible]crees *x*, and providences *y*, misinte[illegible]ing *z*, misapplying *a*, or any way per[illegible]ing the word, or any part of it *b*, to [illegible]fane jests *c*, curious or unprofitable q[illegible]ons; vain janglings, or the mai[illegible]ing of false Doctrines *d*; abusi[illegible] the creatures, or any thing con[illegible] under the name of God, to charms *e*, [illegible]full lusts & practises *f*, the malign[illegible] scorning *b*, reviling *i*, or any way [illegible]posing of Gods truth, grace, and w[illegible] making profession of Religion in [illegible]crisy, or for sinister ends *l*; being [illegible] of it *m*, or a shame to it, by unco[illegible]

d Mal. 2. 2. *e* Act. 17. 23 *f* Prov 3[illegible]. 9 *g* Mal. 1. 6 7 12 Mal. 3. 14 *h* 1 Sam. 4. 3. 4, 5. Jer. 7. 4, [illegible] 10. 14, 31. Col. 1. 20. 21 22. 2 Kings 18. 30, 35. Exod. 5. 2 Psal. 139 10 *k* Ps 50. 16. 17 *l* Isai 5. 12 *m* 2 Kings 19. 22 Lev. 24. 11 *n* Zech. 5. 4 Zech. [illegible] 17 *o* 1 Sam 17. 43 2 Sam. 16. 5 *p* Jer. 5. 7 Jer. 23 10 *q* Deut 23. 18 Act. 23. 12. 14 *r* Ester. 3. 7 Ester 9. 24. Psal. 21. 18 *s* Psal. 24. 4 Ezek. 17, 16 18. 19. *t* Mat. 6. 16. 1 Sam. 25. 22 32, 33, 34. *u* Rom. 9. 14 19, 20 *w* Deut. 29. 29. *x* Ro. 3. 5. 7 Rom. 6. 1 *y* Eccl. 8. 11, Eccles. 9. 3, Psal. 39. throughout. *z* Mat. 5. 21. to the end. *a* Ezek. 13. 22. *b* 2 Pe[illegible] 22. 24, to 31. *c* Isai 22 13. Jer. 23. 34 36, 38 *d* 1 Tim. 1. 4 6, 7. 1 [illegible] 2 Tim. 2. 14. Tit. 3 9. *e* Deut. 18. 10. to 14. Acts 19. 13. *f* 2 Tim. 13. 13, 14 1 Kin. 21. 9, 10. Jude v. 4. *g* Acts 13. 16. 1 John 3. 12. *h* P[illegible] *i* 1 Pet. 4. 4. *k* Acts 13 45. 46, 50 Acts 4. 18. Acts 19. 9. 1 Thes. 2. 1[illegible] [illegible] Tit. 2[illegible]. 14. Mat. 6. 1, 2. 5, 16. *m* Mar. 8. 38.

ble *n*, unwiſe *o*, unfruitfull *p*, & offenſive walking *q*, or backſliding from it *r*.

Q. What reaſons are annexed to the third Commandement?

A. The Reaſons annexed to the third Commandement in theſe words [**the Lord thy God**] and [**For the Lord will not hold him guiltles that taketh his name in vain**], are, becauſe he is the LORD and our GOD; and therefore his name is not to be profaned, or any way abuſed by us *t*; eſpecially, becauſe he will be ſo far from acquitting and ſparing the tranſgreſſours of this Commandement, as that he will not ſuffer them to eſcape his righteous judgement *u*, albeit many ſuch eſcape the cenſures and puniſhments of men *w*.

Q. Which is the fourth Commandement?

A. The fourth Commandement is, **Remember the Sabbath day to keep it holy: ſix days ſhalt ÿ labour and do all thy work: but the ſeventh day is the Sabbath of the Lord thy God: in it thou ſhalt not doe any work, thou, nor thy ſon, nor thy daughter, thy man-ſervant, nor thy maid-ſervant, nor thy cattell, nor thy ſtranger that is within thy gates: for in ſix days the Lord made heaven and earth, the ſea and all**

n Pſal. 73. 14, 15
o 1 Cor. 6. 5, 6
Eph. 5. 15, 16, 17
p Iſai. 5. 4
2 Pet. 1. 8, 9
q Rom. 2. 21, 24
r Gal. 3. 1, 3
Heb. 6. 6
ſ Exod. 20. 7
t Lev. 19. 12
u Ezek. 36. 21, 22, 23
Deut. 28. 58, 59
Zec. 5. 2, 3, 4
w 1 Sam. 2. 12, 17, 22, 24 with 1 Sam. 3. 13.

that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and ordained it x.

x Exod. 20. 8, 9 10, 11,

Q. What is required in the fourth Commandement?

A. The fourth Commandement requireth of all men, the sanctifying and keeping holy to God, such set times as he hath appointed in his word; expressly, one whole day in seven, which was the last of seven from the beginning of the world, to the resurrection of Christ, and the first day of the week ever since, and so to continue to the end of the world; which is the Christian Sabbath *y*, and in the New Testament called the Lords day *z*.

y Deut. 5. 12 13, 14 Gen. 2. 2. 3 1 Cor. 16 1, 2 Acts 20. 7 Mat. 5. 17 18 Isai 56. 2, 4, 6, 7.

z Rev. 1. 10

Q. How is the Sabbath, or Lords day to be sanctified?

A. The Sabbath or Lords day is to be sanctified, by an holy resting all the time, not onely from such works as are at other times sinfull, but even from such worldly imployments and recreations as are lawfull on other dayes *b*; and making it our delight to spend the whole time (except so much of it as is to be taken up in the works of necessity and mercy *c*) in the publick and private exercises of Gods worship, and to that end we are to prepare our hearts, and with such fore-sight, di-

a Exod. 20. 8, 10

b Exod. 16. 25, 26 27 28 Neh. 13. 15, 16, 17, 18 19 21, 22. Jer. 17. 21, 22

c Mat. 12. 1, 10 13.

d Isai 58. 13 Luke 4 16 Acts 10 7 1 Cor. 16. 1. 2 Ps. 92. title Isa. 66. 23 Lev. 23. 3.

nd moderation to diſpoſe, and ſeaſona-
bly to diſpatch our worldly buſineſſe, that
we may be the more free and fit for the
duties of that day *e*.

e Exod. 20.8 Luke. 23. 54, 56 Exod. 16.28 25. 26, 16. Neh. 13.19

*Q. Why is the charge of keeping the Sab-
bath, more ſpecially directed to governours
of families, and other ſuperiours?*

A. The charge of keeping the Sabbath
is more ſpecially directed to governours
of families and other ſuperiours, becauſe
they are bound not only to keep it them-
ſelves, but to ſee that it be obſerved by all
thoſe that are under their charge; and
becauſe they are prone ofttimes to hinder
them by imployments of their own *f*.

f Exodus 20. 10 Joſh 24. 15 Neh. 13. 15, 17 Jer. 17. 20, 21, 22 Exod. 23. 12

*Q. What are the ſins forbiden in the
fourth Commandement?*

A. The ſinnes forbidden in the fourth
Commandement, are, all omiſſions of
the duties required *g*, all careleſſe, negli-
gent, and unprofitable performing of
them, and being weary of them *h*, all pro-
faning the day by idlenes, and doing that
which is in it ſelf ſinfull *i*, & by all need-
les works, words, & thoughts about our
worldly imployments and recreations *k*.

g Ezek. 22. 25 *h* Act. 20. 7. 9 Ezek. 33. 30 31 32 Amos 8. 5 Mal. 1. 13 *i* Eze. 23. 38 *k* Jer. 17. 24 27. Ifai 58. 13

*Q. What are the Reaſons annexed to the
fourth Commandement, the more to en-
force it?*

A. The Reaſons annexed to the fourth
Commandement, the more to enforce it,
are taken from the equity of it, God al-

lowing us ſix dayes of ſeven for our
affairs, and reſerving but one for him
in theſe words, [**Six dayes ſhalt**
k Exod. 20. 9 **labour, and do all thy work** *k*;]
Gods challenging a ſpeciall propert
that day [**The ſeventh day is**
Sabbath of the Lord thy God
l Exod. 20. 10. from the example of God, who **in**
dayes made heaven and earth,
ſea, and all that in them is, & re
the ſeventh day; & from that bleſ
which God put upon that day, not o
in ſanctifying it to be a day for his
vice, but in ordaining it to be a mea
bleſſing to us in our ſanctifying
[**Wherefore the Lord bleſſed**
Sabbath day and hallowed it.
m Exod. 20. 8, 11

Q. *Why is the word* **Remember**
the beginning of the fourth Command

A. The word **Remember** is ſet
beginning of the fourth Comm
n Exod 20 8 ment *n*, partly becauſe of the great
o Exo. 16 23 fit of remembring it; we being t
Luke 23. 54 56 with helped in our preparation to keep
Mar. 15 42 and, in keeping it, better to keep
Neh. 13. 19 reſt of the Commandements *o*, a
p Pſal. 92. title with continue a thankfull remembrance
verſ. 13 14 two great benefits of Creation, an
Ezek. 20. 12. demption, which contain a ſhort ab
19, 20. ment of Religion *p*: and partly
q Gen. 2. 2, 3 Pſal. 118. 22 24, with we are very ready to forget it *q*,
Acts 4. 10, 11 there is leſſe light of nature for it
Rev. 1. 10,
r Ezek. 22 26
s Neh. 9. 14

yet it reſtraineth our naturall liberty in things at other times lawfull *u*; that it commeth but once in ſeven dayes, and many worldly buſineſſes come between, and too often take off our minds from thinking of it, either to prepare for it, or to ſanctifie it *w*; and that Sathan with his inſtruments much labour to blot out the glory, and even the memory of it, to bring in all irreligion and impiety *x*.

u Exod 34 21.

w Deut. 5. 14 15. Amos 8. 5

x Lam: 1. 7 Jer. 17: 21 22. 23. Neh: 13, 15. to 23.

Q. *What is the ſumme of the ſix Commandements, which contain our duty to man?*

A. The ſumme of the ſix Commandements, which contain our duty to man, is, to love our neighbour as our ſelves *y*, and to doe to others what we would have them doe to us *z*.

y Mat: 22. 39

z Mat: 7. 12.

Q. *Which is the fifth Commandement?*

A. The fifth Commandement is, **Honour thy father and thy mother, that thy dayes may be long upon the land which the Lord thy God giveth thee** *a*.

a Exod. 20. 12.

Q. *Who are meant by Father and Mother, in the fifth Commandement?*

A. By Father and Mother, in the fifth Commandement, are meant not onely naturall parents *b*, but all ſuperiours in age *c*, and gifts *d*, and eſpecially ſuch as by GOD S ordinance are over us in place of authority, whether in Family *e*, Church *f*, or Common-wealth *g*.

b Prov. 23. 22, 25. Eph 6, 1 2.

c 1 Tim: 5. 1 2.

d Gen, 43. 33 44: 12.

e Gen 45: 8. 2 Kings 5. 13.

f 2 Kings 2. 12. 2 Kings 13 14. Gal: 4. 19.

Q. Why are Superiours styled, Fa[ther] and Mother?

A. Superiours are styled Father [and] Mother, both to teach them in all du[ties] towards their inferiours, like natu[ral] parents, to expresse love and tenderne[sse] to them, according to their severa[ll] relations *h*, and to work inferiours to [a] greater willingnesse and chearfulnesse [in] performing their duties to their Superi[o]urs as to their parents *i*:

Q. What is the generall scope of the fifth Commandement?

A. The generall scope of the fifth Commandement, is, the performance of those duties which we mutually owe in our severall relations, as Inferiours, Superiours, Equals *k*.

Q. What is the Honour that Inferiours owe to their Superiours?

A. The Honour which Inferiours owe to their Superiours, is, all due reverence, in heart *l*, word *m*, and behaviour, prayer, and thanksgiving for them *n*, imitation of their vertues and graces *o*, willing obedience to their lawfull commands, and counsels *q*, due submission to their corrections *r*, fidelity to *s*, defence and maintenance of their persons and authority, according to their severall ranks and the nature of their places *u*: bearing with their infirmities, and covering [their]

h Eph. 6. 4. 2 Cor. 12. 14 1 Thes. 2. 7, 8, 11. Numb. 11. 11, 12. *i* 1 Cor. 4. 14, 15, 16. 2 King 5. 13 *k* Eph. 5. 21 1 Pet. 2. 17 Rom. 12. 10 *l* Mal. 1. 6, Lev. 19. 3. *m* Pro. 31. 28 1 Per. 3. 6 *n* Lev. 19. 32 2 King 2. 19 *o* 1 Tim. 2, 1, 2. *p* Heb. 13. 7 Phil. 3. 17 *q* Eph. 6. 1, 2, 5, 6, 7 1 Pet. 2. 13, 14. Rom. 13. 1, 2, 3, 4, 5 Heb. 13 17 Prov. 4. 3, 4 Prov 23. 22 Exod. 18. 19, 24. *r* Heb. 12. 9 1 Peter 2. 18, 19, 20. *s* Tit. 2. 9. 10 1 Sam. 26. 15, 16. 2 Sam. 18. 3 Ester. 6. 2 *u* Mat. 22, 21 Rom. 13. 6, 7 1 Tim 5. 17, 18. Gal. 6. 6 Gen. 45, 11 Gal. 4. 13

in love *w*, that so they may be an honour to them and to their government *x*.

Q. What are the sinnes of Inferiours against their Superiours?

A. The sins of Inferiours against their Superiours, are, all neglect of the duties required toward them *y*; envying at *z*, contempt of *a*, and Rebellion *b*, against their persons *c* and places *d*, in their lawfull counsels *e*, commands, and corrections *f*; cursing, mocking *g*, and all such refractory and scandalous carriage, as proves a shame and dishonour to them and their government *h*.

Q. What is required of Superiours toward their inferiours?

A. It is required of Superiours, according to that power they receive from God, and that relation wherein they stand, to love *i*, pray for *k*, and blesse their inferiours *l*; to instruct *m*, counsell, and admonish them *n*: countenancing *o*, commending *p*, and rewarding such as doe well *q*: discountenancing *r*, reproving, and chastising such as doe ill *s*, protecting *t*, and providing for them all things necessary for soule *u*, and body *w*: and by grave, wise, holy, and exemplary carriage, to procure glory to God *x*, honour to themselves *y*, and so to preserve that authority which God hath put upon them *z*.

Q. What are the sinns of Superiours?

w 1 Per. 2 18 Prov. 23.22 Gen. 9. 23
x Psal. 127. 3, 4, 5 Pro. 31. 28
y Mat. 15. 4, 5, 6.
z Num. 11. 28, 29
a 1 Sam. 8. 7 Isai. 3. 5.
b 2 Sam. 15. 1, to 22
c Exo. 21. 15
d 1 Sam. 10. 27
e 1 Sam. 8. 25
f Deut. 21. 18, 19, 20, 21
g Prov. 30. 11, 17,
h Pro. 19. 26
i Col. 3. 19 Tit. 2. 4
k 1 Sam. 12. 23. Job. 1. 5.
l 1 Kings 8. 55, 56 Heb. 7. 7 Ge. 49. 28
m Deut. 6. 6, 7
n Eph. 6. 4
o 1 Pet. 3 7
p 1 Pet. 2. 14 Rom. 13. 3
q Ester 6 3
r Ro. 13. 3. 4
s Pro. 29. 15 1 Pet. 2. 14
t Job. 29. 12, 13, to 17. Isai 1. 10. 17
u Ephe. 6. 4
w 1 Tim. 5. 8
x 1 Tim. 4. 12 Tit. 2. 3, 4, 5
y 1 Kin. 3. 28
z Tit. 2. 15

A. The sinnes of Superiours are, beside the neglect of the duties required them *a*, an inordinate seeking of themselves *b*, their own glory *c*, ease, profit, or pleasure *d*, commanding things unlawfull *e*, or not in the power of Inferiours to perform *f*, counselling *g*, encouraging *h*, or favering them in that which is evill *i*, disswading, discouraging, or discountenancing them in that which is good *k*: correcting them unduly *l*, carelesse exposing or leaving them to wrong, temptation and danger *m*, provoking them to wrath *n*; or any way dishonouring themselves, or lessening their authority, by an unjust, indiscreet, rigorous or remisse behaviour *o*.

Q. *What are the duties of equals?*

A. The duties of equals are, to regard the dignity and worth of each other *p*; in giving honour to goe one before another *q*, and to rejoyce in each others gifts and advancement, as in their own *r*.

Q. *What are the sinnes of equals?*

A. The sins of equals are, beside the neglect of the duties required *s*, the undervaluing of the worth *t*, envying the gifts *u*, grieving at the advancement or prosperity, one of another *w*, and usurping preheminence one over another *x*.

Q. *What is the Reason annexed to the fifth Commandement, the more to enforce it?*

A. T

a Ezek: 34. 2,3,4.
b Phil:2.21.
c John 5.44 John 7.18.
d Isa: 56.10 11. Deut:17 17.
e Dan.3.4,5. 6 Act. 4.17 18.
f Exod: 5. 10 to 18. Mat 23.2.4
g Mar. 14.8. with Mark 6,24.
h 2 Sam.13. 28. 1 Sam.3 13
i John 7.46 47 48 49. Col.3. 21. Exod.5. 17.
l 1 Pet:2.18, 19, 20. Heb. 2,10. Deut.25.3
m Gen.38.11 26. Act. 18.17
n Eph.6.4
o Gen:9, 21 1 King:12.13 14,15, 16. 1 King 1.6. 1 Sam.2.29. 30, 31.
p 1 Pet.3.17.
q Rom:12: 10.
r Rom. 12. 15,16. Phil 2.3,4
s Rom:13.8 2 Tim 3.3
t Acts 7.9. Gal 5 26.
u Num. 12. 2. Esth.6. 11. 13.
x 3 John.v.9. Luk 22.24.

A. The reason annexed to the fifth Commandement, in these words, **That thy dayes may be long upon ye land which ye Lord thy God giveth thee**, is an expresse promise of long life and prosperity, as far as it shall serve for Gods glory, and their own good, to all such as, keep his Commandement z.

Q. Which is the sixth Commandement?

A. The sixth Commandement is **Thou shalt not kill** a.

Q. What are the duties required in the sixth Commandement?

A. The duties required in the sixth Commandement, are, all carefull studies, and lawfull endeavours to preserve the life of our selves b, and others c; by resisting all thoughts, and purposes d, subduing all passions e, and avoyding all occasions f, temptations g, and practises, which tend to the unjust taking away the life of any h; by just defence thereof against violence i, patient bearing of the hand of God k, quietnesse of minde l, chearfulnesse of spirit m, a sober use of meat n, drink o, physick p, sleep q, labour r, and recreations s: by charitable thoughts t, love u, compassion w, meeknesse, gentlenesse, kindnesse x, peaceable y, mild, and courteous speeches and behaviour z, for-

y Exo. 20. 12
z Deut. 5. 16
t King 8. 25
Eph 6. 2. 3.
a Exod. 20. 13.
b Eph. 5. 28. 29.
c 1 Kin. 18. 4
d Jer. 26. 15. 16. Acts 23. 12. 16. 17. 21. 27.
e Eph. 4. 26. 27
f 2 Sam. 2. 22 Deut. 22. 8.
g Mat. 4. 6. 7 Pro. 1. 10. 11. 15. 16.
h 1 Sam. 24. 12.
1 Sam. 26. 9. 10. 11.
Gen. 37. 21. 22.
i Psa. 82. 4. Prov. 24. 11. 12. 1 Sam. 14. 45.
k Jam. 5. 7. 8. 9. 10. 11.
Heb. 12. 9.
l 1 The. 4. 11. 1 Pet. 3. 4.
Psal. 37. 8. 9. 10. 11.
m Pro. 17. 22
n Prov. 25. 16. 27.
o 1 Tim. 5. 23
p Psal. 38. 21
q Psal. 127. 2
r Eccle. 5. 12
2 Thes. 3. 10. 11. Prov. 16. 26.
s Eccles. 3. 4. 11.
t 1 Sam. 19. 4. 5. 1 Sam. 22. 13. 14.
u Rom. 13. 10.
w Luke 10. 33. 34. 35.
x Col. 3. 12. 13.
y Jam. 3. 17.
z 1 Pet. 3. 8. 9. 10. 11. Prov. 15. 1. Jude v. 1. 3.

bearance

bearance, readineſſe to be reconciled, pa-
tient bearing and forgiving of injuries,
and requiting good for evill *a*, comfort-
ing and ſuccouring the diſtreſſed, & pro-
tecting and defending the innocent *b*.

Q. What are the ſinnes forbidden in the ſixth Commandement?

A. The ſins forbidden in the ſixth Com-
mandement, are, all taking away the life
of our ſelves *c*, or of others *d*, except in
caſe of publike juſtice *e*, lawfull warre *f*,
or neceſſary defence *g*; the neglecting or
withdrawing the lawfull and neceſſary
means of preſervation of life *h*, ſinfull an-
ger *i*, hatred *k*, envy *l*, deſire of revenge *m*,
all exceſſive paſſions *n*, diſtracting cares *o*,
immoderate uſe of meat, drink *p*, labour *q*,
and recreations *r*; provoking words *ſ*, op-
preſſion *t*, quarrelling *u*, ſtriking, wound-
ing *w*, & whatſoever elſe tends to the de-
ſtruction of the life of any *x*.

Q. Which is the ſeventh Commandement?

A. The ſeventh Commandement is,
Thou ſhalt not commit adultery.

Q. What are the duties required in the ſeventh Commandement?

A. The duties required in the ſeventh
Commandement, are, Chaſtity in body,
mind, affections *z*, words *a*, and behavi-
our *b*, and the preſervation of it in our
ſelves and others *c*, watchfulneſſe over
the eyes, and all the ſenſes *d*, temperance *e*,

keeping

a Mat. 5. 24 Eph. 4. 2. 32 Rom. 12. 17. 20, 21
b 1 Theſ 5. 14 Job 31. 19, 20. Mat. 25. 35. 36 Prov. 31. 8, 9.
c Acts 16. 28
d Gen. 9. 6 Num. 35. 31, 33
e Jer. 48. 10 Deut. 20. ch.
f Exod. 22. 2. 3.
g Mat. 25. 42, 43. Jam. 2. 15, 16. Ecc. 6. 1, 2
h Mat. 5. 22.
i 1 Joh. 3. 15 Lev. 19, 17
k Pro. 14. 30
l Ro. 12. 19
m Eph. 4. 31
n Mat. 6. 31, 34.
o Luke 21. 34 Rom. 13. 13.
p Eccl. 12. 12 Ecc. 2, 22, 23
q Iſai 5. 12
r Prov. 15. 1 Prov. 12, 18
ſ Ezek. 18. 18 Exod. 1. 14.
t Gal. 5. 15 Prov. 23. 29
u Num. 35. 21, 31, 18. 21
w Exo. 21. 18 to the end.
x Exo. 20. 14
y 1 Theſ 4. 4 Job 31. 1.
z 2 Cor. 7. 14
a Col. 4. 6.
b 1 Pet. 3. 2
c 1 Cor. 7. 35. 36 Job 31. 1
d Acts 24. 25.

keeping of chaſt company *f*, modeſty in apparell *g*, marriage by thoſe that have not the gift of continency *h*; conjugall love *i*, and cohabitation *k*, diligent labour in our callings, ſhunning all occaſions of uncleanneſſe, and reſiſting temptations thereunto *m*.

Q. VVhat are the ſinnes forbidden in the ſeventh Commandement?

A. The ſinnes forbidden in the ſeventh Commandement, beſide the neglect of the duties required *n*, are, adultery, fornication *o*, rape, inceſt *p*, ſodomy, and all unnaturall luſts *q*, all unclean imaginations, thoughts, purpoſes and affections *r*; all corrupt or filthy communications, or liſtening thereunto *ſ*: wanton looks *t*, impudent, or light behaviour: immodeſt apparell *u*, prohibiting of lawfull *w*, and diſpenſing with unlawfull marriages *x*, allowing, tolerating, keeping of ſtewes, and reſorting to them *y*; intangling vowes of ſingle life *z*, undue delay of marriage *a*: having more wives or husbands then one, at the ſame time *b*, unjuſt divorce *c*, or deſertion *d*: idleneſſe, gluttony, drunkenneſſe *e*, unchaſt company *f*, laſcivious ſongs, books, pictures, dancings, ſtage-playes *g*, and all other provocations to, or acts of un-

f Prov. 2. 16 to 21.
g 1 Tim. 2. 9
h 1 Cor. 7. 2. 9
i Prov. 5. 19. 20.
k 1 Pet. 3. 7
l Prov. 31. 11 27, 28.
m Prov. 5. 8 Gen. 39. 8, 9, 10.
n Prov. 5. 7
o Heb. 13. 4 Gal. 5 19
p 2 Sam. 13 14. 1 Cor. 5. 1
q Rom. 1. 24 26, 27. Lev. 20. 15 16
r Mat. 5. 28 Mat. 15. 19 Col. 3. 5.
ſ Eph. 5. 3, 4 Prov. 7. 5, 21, 22
t Iſai 3. 16 2 Pet. 2. 14
u Prov. 7. 10, 13.
w 1 Tim. 4. 3
x Lev. 18. 1 to 21. Mar. 6 18. Matth. 2. 11, 12
y 1 Kin. 15. 12 2 Kin. 23. 7 Deut. 23. 17 18. Lev. 19 26. Jer. 5. 7 Prov. 7. 24, 25. 26, 27
z Matth. 19. 10, 11.
a 1 Cor. 7. 7, 8, 9 Ge. 38. 26
b Mal. 2. 14, 15 Mat. 19 5
c Mal. 2, 16.
d 1 Cor. 7. 12, 13.
e Ezek. 16. 49. Pro. 23 30, 31. Prov. 5. 8.
f Gen. 39. 12.
g Eph. 5. 4 Ezek. 23. 14, 15, 16. Iſai 23. 15, 16, 17. Iſai 3. 16. Mat. 6. 22. Rom. 13. 13. 1 Peter 4. 3.

cleanneſſe

62 King.9. 30. with Jer.4.30. and Ezek. 23. 40.

cleanneſſe either in our ſelves or others?

Q. Which is the eighth Commandement?

A. The eighth Commandement is,

Thou ſhalt not ſteale i.

i Exo.20. 15

Q. What are the duties required in the eighth Commandement?

A. The duties required in the eighth Commandement, are, truth, faithfulneſſe, and juſtice in contracts, and commerce between man and man *k*; rendring to every one his due *l*: reſtitution of goods unlawfully detained from the right owners thereof *m*, giving, and lending freely, according to our abilities, and the neceſsities of others *n*; moderation of our judgements, wills, and affections, concerning worldly goods *o*: a provident care and ſtudy to get *p*, keep, uſe, and diſpoſe thoſe things which are neceſsary and convenient for the ſuſtentation of our nature, & ſutable to our condition *q*, a lawfull calling *r*, and diligence in it *ſ*: frugality *t*, avoyding unneceſſary law ſuits *v*, and ſuretyſhip, or other like ingagements *w*, and an endeavour by all juſt and lawfull means, to procure, preſerve, and further, the wealth and outward eſtate of others, as well as our own *x*.

k Pſa.4.2, 4 Zec. 7.4 20 Zec.8.16 17
l Rom.13. 7
m Lev.6.2,3 4.5. with Luke 19.8.
n Luke6 30 38. 1 John 3.17. Eph.4 28 Gal.6. 10.
o 1 Tim.6.6 7.8 9. Gal.6. 14.
p 1 Tim. 5. 8
q Pro.27,23 to the end. Eccl.2, 21. Ecc.3.12.13
r 1 Tim.6. 17 18. Iſa.38.1
ſ Mat.25.1.8 v 1 Cor.7.20 Gen.2.15 Gen.31.9.
t Eph.4.28. Prov.10 4.
v 1 John 6. 12 Prov.21.20
w 1 Cor. 6.1 to 9.
x Prov.6. 1 to 6. Prov. 11,15.

Q. What are the ſinnes forbidden in the eighth Commandement?

A. The ſins forbidden in the eighth Commandement, beſide the neglect of

y Lev.25.35 Deut22.1.2 3,4. Exod. 23.4.5.Gen 47,14.20. Phil,2.4. Mal,2.3.7.

the duties required *y*, are, theft *z*, robbery *a*, man stealing *b*, and receiving any thing that is stolen *c*, fraudulent dealing *d*, false weights and measures *e*, removing land-marks *f*; injustice and unfaithfulnesse in contracts between man and man *g*, or in matters of trust *h*: oppression *i*, extortion *k*, usury *l*, bribery *m*, vexatious law suits *n*, unjust inclosures, and depopulations *o*, ingrossing commodities to enhance the price *p*, unlawfull callings *q*, and all other unjust, or sinfull wayes of taking, or withholding from our neighbour what belongs to him, or of inriching our selves *r*: covetousnesse *s*, inordinate prizing and affecting worldly goods *t*, distrustfull and distracting cares and studies in getting, keeping, and using them *u*, envying at the prosperity of others *w*: as likewise idlenesse *x*, prodigality, wastfull gaming, and all other wayes whereby we doe unduly prejudice our own outward estate *y*: and defrauding our selves of the due use and comfort of that estate which God hath given us *z*.

y Jam. 2 15, 16. 1 John 3. 17.
z Eph. 4. 28
a Ps. 62. 10.
b 1 Tim. 1. 10
c Pro. 29. 24
Psal. 50. 18
d 1 The. 4. 6
e Pro. 11. 1. Pro. 20. 10. Deu. 19. 14 Pro. 23. 10.
f Amos 8. 5. Psal. 37. 21
g Luke 16. 10, 11. 12.
h Ezek. 22. 29 Lev. 25. 17.
k Mat 23. 25 Eze. 22. 12.
l Psal. 15. 5.
m Job 15. 34
n 1 Cor 6. 6. 7, 8. Prov. 3 29. 30.
o Isa. 5. 8. Mic. 2. 2.
p Pro. 11. 26
q Acts 19. 19 24. 25.
r Job 20. 19. James 5. 4. Prov. 21. 6
s Luk. 12. 15. 1 Tim 6. 5. Col. 3, 2 Prov. 23. 5. Psa. 62. 10,
u Mat. 6. 25 31 34. Eccl. 5. 12.
w Psal. 73. 3 Psal. 37. 1.
x 2 Thes 3. 11 Prov. 18. 9.
y Pro. 21. 17, Pro. 23. 20. 21 Pro. 28. 19.
z Eccl. 4. 8. Eccl. 6. 2. 1 Tim 5. 8.

Q. *What is the ninth Commandement?*

A. The ninth Commandement is, **Thou shalt not bear false witnesse against thy neighbour** a.

Q. *What are the duties required in the ninth Commandement?*

A. The duties required in the ninth

Com-

Commandement are, the preserving and promoting of truth between man and man *b*, and the good name of our neighbour as well as our own *c*: appearing, and standing for *d*, and from the heart *e*, sincerely *f*, freely *g*, cleerly *h*, and fully *i*, speaking the truth, and only, the truth, in matters of judgement and justice *k*, and in all other things whatsoever *l*; a charitable esteem of our neighbours *m*; loving, desiring, and rejoycing in their good name *n*: sorrowing for *o*, and covering of their infirmities *p*, freely acknowledging their gifts and graces *q*, defending their innocency *r*, a ready receiving of a good report *s*, and unwillingnesse to admit of an evill report concerning them *t*, discouraging tale-bearers *u*, flatterers *w*, and slanderers *x*; love and care of our own good name, and defending it when need requireth *y*, keeping of lawfull promises *z*, studying and practising of whatsoever things are true, honest, lovely, and of good report *a*.

a Zech. 8. 16
b Job. v. 12
c Pro. 31. 8, 9
d Psal. 15. 2
e 2 Chr. 19. 9.
f 1 Sam. 19. 4, 5.
g Josh. 7. 19
h 1 Sam. 14. 18, 19, 20
i Lev. 19. 15 Pro. 14. 5. 25
k 2 Cor. 1. 17, 18. Ep. 4. 25
l Heb. 6. 6 1 Cor. 13. 7
m Rom. 1. 8 2 John v. 4 3 John v. 3, 4
n 2 Cor. 2. 4 2 Cor. 12. 21
o Prov. 17. 9 1 Per. 4. 8.
p 1 Cor 1. 4, 5, 7. 2 Tim. 1. 4, 5
q 1 Sam. 22. 14 1 Cor. 13. 6, 7
r Psal. 15. 3
s Pro. 25. 23
t Prov. 26. 24, 25
u Psal. 101. 5
w Prov. 22. 1 John 8. 49.
x Psal. 15. 4
y Phil. 4. 8

Q. What are the sinnes forbidden in the ninth Commandement?

A. The sinnes forbidden in the ninth Commandement, are, all prejudicing the truth, and the good name of our neighbours as well as our own *b*, especially in publick judicature *c*, giving false evidence *d*, suborning false witnesses *e*, wittingly,

b 1 Sam. 17. 28. 2 Sam. 16. 3 2 Sam 1. 9, 10, 15, 16.
c Lev. 19. 15 Hab. 1. 4
d Prov. 19. 5 Prov. 6. 16, 19.
e Acts 6. 13.

ingly appearing and pleading for an evill cause, outfacing and overbearing the truth *f*, passing unjust sentence *g*, calling evill good, and good evill, rewarding the wicked according to the work of the righteous, and the righteous according to the work of the wicked *h*; forgery *i*, concealing the truth, undue silence in a just cause *k*, and holding our peace when iniquity calleth for either a reproof from our selves *l*, or complaint to others *m*: speaking the truth unseasonably *n*, or maliciously to a wrong end *o*, or perverting it to a wrong meaning *p*, or in doubtfull and equivocall expressions to the prejudice of truth or justice *q*, speaking untruth *r*, lying *s*, slandering *t*, backbiting *u*, detracting *w*, tale-bearing *x*, whispering *y*, scoffing *z*, reviling *a*, rash *b*, harsh *c*, and partiall censuring *d*, misconstruing intentions, words and actions *e*, flattering *f*, vain glorious boasting *g*, thinking or speaking too highly or too meanly of our selves or others *h*, denying the gifts and graces of God *i*, aggravating smaller faults *k*; hiding, excusing, or extenuating of sins when called to a free confession *l*, unnecessary discovering of infirmities *m*, raising false rumours *n*, re-

f Jer. 9.3.5 Acts 24.25 Psal. 12. 34 Ps 52.1,2,3,4
g Prov. 17.15 1 Kin. 21.9,10 11, 12, 13.
h Isai 5.23.
i Ps. 119. 69 Luke 19. 8. Luke 16. 5, 6, 7.
k Lev. 5.1 Deut. 13. 8 Acts 5.3,8,9 2 Tim. 4.16
l 1 Kin. 1.6 Lev. 19. 17
m Isai 59.4
n Pro. 29.11.
o 1 Sam. 22. 9, 10 with Psal. 52. 1, 2, 3, 4
p Psal. 56.5 John 2.19 with Mat. 26.60,61
q Gen. 3.5 Gen. 26,7,9
r Isai 59.13
s Lev. 19. 11 Col. 3, 9
t Psal. 50.20.
u Psal. 15.3
w James 4.11. Jer. 38,4
x Lev. 19. 16
y Rom. 1.29
z Gen. 21. 9 with Gal. 4. 29.
a 1 Cor. 6.10
b Mat. 7, 1
c Acts 28. 4
d Gen. 38.24 Rom. 2. 1
e Neh 6.6 7,8 Rom. 3.8 Ps. 69.10 1 Sam. 1.13 14,15 2 Sam. 10.3. *f* Psal. 12. 2,3. *g* 2 Tim. 3.2. *h* Luke 18.9,11 Rom. 12.16 1 Cor. 4.6 Acts 12.22. Exod. 4 10, to 14. *i* Job 27.5,6 Job 4.5. *k* Mat. 7.3,4,5. *l* Pro. 28.13 Pro. 30.20 Ger. 3.12.13 Jer. 2.35 2 King. 5.25. Gen. 4.9. *m* Gen. 9.22 Prov. 25.9, 10 *n* Exodus 23.1.

ceiving

ceiving and countenancing evil reports *o*, and stopping our eares against just defence *p*, evill suspition *q*, envying or grieving at the deserved credit of any *r*, endeavouring or desiring to impare it *s*, rejoycing in their disgrace and infamy *t*, scornfull contempt *u*, fond admiration *w*, breach of lawfull promises *x*, neglecting such things as are of good report *y*, and practising or not avoyding our selves, or not hindering, what we can, in others, such things as procure an ill name *z*.

o Pro. 29, 12
p Acts 7. 56 57.
Job 31. 13, 14
q 1 Cor. 13. 5
1 Tim: 6. 4
r Num: 11. 29
Mat. 21. 15
s Ezra 4. 12 13.
t Jer. 48. 27.
u Psal 35. 15 16. 21
Mat. 27. 28 29
w Jude v 6
Acts 12 22
x Rom. 1. 31
2 Tim. 3. 3
y 1 Sam. 2. 24
z 2 Sam. 13 12. 13.
Prov. 5, 8. 9
Prov. 6, 33.

Q. *Which is the tenth Commandement?*

A. The tenth Commandement is, **Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servent, nor his maid-servant, nor his ore nor his asse, nor any thing that is thy neighbours** a.

a Exod. 20, 17

Q. *VVhat are the duties required in the tenth Commandement?*

A. The duties required in the tenth Commandement, are, such a full contentment with our own condition *b*, and such a charitable frame of the whole soul toward our neighbour, as that allour inward motions and affections touching him tend unto & further al that good which is his *c*.

b Heb: 13 5
2 Tim: 6, 6,
c Job 31, 29.
Rom, 12, 15
Psa, 122. 7, 8 9.
1 Tim: 1, 5,
Eth: 10. 3
1 Cor. 13. 4 5, 6, 7.

Q. *VVhat are the sinnes forbidden in the tenth Commandement?*

A. The sins forbidden in the tenth Commandement,

Commandement, are, discontentment with our own estate *d*, envying *e*, and grieving at the good of our neighbours *f*, together with all inordinate motions and affections to any thing that is his *g*.

Q. Is any man able perfectly to keep the Commandements of God?

A. No man is able, either of himself *h*, or by any grace received in this life, perfectly to keep the Commandements of God *i*, but doth dayly break them in thought *k*, word and deed *l*.

Q. Are all transgressions of the law of God equally hainous in themselves, and in the sight of God?

A. All transgressions of the Law of God are not equally hainous: but some sinnes in themselves, and by reason of severall aggravations, are more hainous in the sight of God then others *m*.

Q. What are those aggravations that make some sins more hainous then others?

A. Sins receive their aggravations,

From the persons offending *n*, if they be of riper age *o*, greater experience, or grace *p*: eminent for profession *q*, gifts *r*, place *s*, office *t*, guides to others *u*, and whose example is likely to be followed by other *w*

From the parties offended *x*, if immediatly against God *y*, his attributes *z*,

d 1 Kin. 21. 4 Ester 5. 23 1 Cor. 10. 10
e Gal. 5. 26 James 3. 14. 16.
f Psal. 112. 9. 10 Neh. 2, 10
g Rom. 7. 7. 8 Rom. 13. 9. Col. 3. 5 Deut. 5. 21
h Jam. 3. 2 Joh. 1. 5 Rom. 8. 3
i Eccl. 7. 20.
k 1 Joh. 1. 8. 10 Gal. 5. 17. Ro. 7. 18, 19
l Gen. 6. 5 Gen. 8. 21.
m Rom. 3. 9, to 21. Jam. 3. 2. 13.
n Joh. 19. 11 Ezek 8. 5. 13 15. 1 Joh. 5 16. Psal. 78. 17 32, 56
o Jer. 2. 8 Job 32. 7. 9 Eccles. 4. 13
p 1 Kings 12 4, 9.
q 2 Sam. 12. 14.
1 Cor. 5. 1
r Jam. 4. 17 Luk 12. 47. 48
s Jer. 5. 4. 5
t 2 Sam. 12. 7
u Ezek. 8. 11, 12. *w* Rom. 6. 17, to 25. *x* Gal. 2. 11, 12, 13, 14. *y* Mat. 21. 38, 39. *z* 1 Sam. 2. 25. Acts 5. 4. Psal. 51. 4. Rom. 2. 4.

and

and worship *a*, against Christ, and his grace *b*, the holy Spirit *c*, his witnesse *d*, and working *e*; against superiours, men of eminency *f*, and such as we stand especially related and engaged unto *g*, against any of the Saints *h*, particularly weak brethren *i*, the souls of them or any other *k*, and the common good of all or many *l*.

From the nature and quality of the offence *m*; if it be against the expresse letter of the Law *n*, break many Commandements, contain in it many sins *o*, if not onely conceived in the heart, but breaks forth in words and actions *p*, scandalize others *q*, and admit of no reparation *r*; if against means *s*, mercies *t*, judgements *u*, light of nature *w*, conviction of conscience *x*, publicke or private admonition *y*, censures of the Church *z*, civill punishments *a*, and our own prayers, purposes, promises *b*, vows *c*, covenants *d*, and engagements to God or men *e*, if done deliberately *f*, wilfully *g*, presumptuously *h*, impudently *i*, boastingly *k*, maliciously *l*, frequently *m*, obstinately *n*, with delight *o*, continuãce *p*, or relapsing after repẽtance *q*.

From circumstances of time *r* and

a Mal. 1. 8. 14 *b* Heb. 2, 2, 3 Heb. 12. 25 *c* Heb. 10. 29 Mat. 12. 31, 32 *d* Eph. 4. 30 *e* Heb. 6. 4. 5 *f* Jude v. 8 Num. 12. 8. 9 Isai 3. 5 *g* Pro. 30. 17 2 Cor. 12. 15 Psal. 55. 12, 13, 14, 15 *h* Zeph. 2. 8, 10, 11, Mat. 18. 6. 1 Cor. 6. 8. Rev. 17. 6 *i* 1 Cor. 8. 11 12. Rom. 24 13, 15, 21 *k* Eze. 13. 19 1 Cor. 8, 12 Rev. 18. 13 Mat. 23. 15 *l* 1 Thes. 2, 15, 16. Josh. 22, 20. *m* Pro. 6. 30 to the end. *n* Ezra 9 10 11, 12 1 Kings 11. 9. 10 *o* Col. 3. 5 1 Tim. 6. 10 Pro. 5, 8, 9 10, 11, 12 Prov. 6. 32, 33 Josh. 7, 21. *p* Isa. 1. 14. 15 Mat. 5. 22 Mic. 2. 1 *q* Mat. 18. 7 *r* Ro. 2. 23 24

r Deut. 22. 22. with v. 28. 29. Pro. 6. 32, to 35. *s* Mat. 11. 21, 22. 23 24. John 15, 22. *t* Isai 1. 3. Deut. 32. 6. *u* Amos 4 8, to 12. Jer. 5. 3 *w* Rom. 1. 26. 27. *x* Rom. 1. 32 Dan. 5. 22 Tit. 3 10 11. *y* Pro. 29. 1. *z* Tit. 3. 10. Mat. 18. 7. *q* Pro. 27. 22. Pro. 23. 35. *b* Psal. 78. 34. to 37. Jer. 2. 20. Jer. 42 5 6 20 21 *c* Eccl. 5. 4. 5, 6. Pro. 20. 25 *d* Lev. 26. 25. *e* Prov. 2. 17. Ezek. 17. 18, 19. *f* Psal. 36. *g* Jer. 6. 16. *h* Num. 15. 30. Exod 21. 14. *i* Jer. 3. 3. Pro. 7. 13. *k* Psal. 50. 2 Joh. v. 10. *m* Num. 14. 22 *n* Zech. 7. 11. 12 *o* Prov. 2. 14. *p* Isai 57. 17. *q* Jer. 34. 8, 9, 10, 11. 2 Pet. 2. 20, 21, 22. *r* 2 Kin. 5. 26.

plac

place *s*, if on the Lords day *t*, or other times of divine worship *u*, or immediately before *w*, or after these *x*, or other helps to prevent or remedy such miscarriages *y*, if in publike, or in the presence of others who are thereby likely to be provoked or defiled *z*.

Q. What doth every sinne deserve at the hands of God.

A. Every sinne, even the least, being against the soveraignty *a*, goodnesse *b*, and holines of God *c*, and, against his righteous law *d*; deserveth his wrath and curse *e*, both in this life *f*, and that which is to come *g*, and cannot be expiated but by the blood of Christ *h*.

Q. What doth God require of us that we may escape his wrath and curse due to us by reason of the transgression of the Law?

A. That we may escape the wrath and curse of God due to us by reason of the transgression of the Law, he requireth of us repentance toward God, and faith toward our Lord Jesus Christ *i*, and the diligent use of the outward means whereby Christ communicates to us the benefits of his mediation *k*,

Q. What are the outward means whereby Christ communicates to us the benefits of his mediation?

A. The outward and ordinary means whereby Christ communicates to his

Church

s Jer. 7. 10 Isai 26. 10.
t Ezek. 23. 37, 38, 39
u Isai 58. 3, 4, 5
Num. 25. 6. 7
w 1 Cor. 11. 20, 21
x Jer. 7. 8, 9, 10
Pro. 7. 14. 15
John 13. 27. 30
y Ezra. 9. 13, 14.
z 2 Sam. 16. 22. 1 Sam. 2. 12, 23, 24,
a James 2. 10, 11
b Exod. 20. 1, 2
c Hab. 1. 13 Lev. 10. 3
Lev. 11. 44, 45.
d 1 John. 3. 4 Rom. 7. 12
e Eph. 5. 6. Gal. 3. 10
f Lam. 3. 39. Deut. 28. 15 to the end,
g Mat. 25. 41
h Heb. 9. 22 1 Peter 1. 18, 19
i Acts 20. 21 Mat. 3. 7, 8 Luke. 13. 3, 5 Acts 16. 30, 31. John 3. 16, 18.
k Prov. 2. 1. to 6. Prov. 8. 33. to the end,

Church the benefits of his mediation, are, all his ordinances; especially the Word, Sacraments, and prayer: all which are made effectuall to the elect for their salvation *l*.

Q. How is the word made effectuall to salvation?

A. The Spirit of God maketh the Reading, but especially the Preaching of the Word, an effectuall means of enlightning *m*, convincing, and humbling sinners *n*, of driving them out of themselves, and drawing them unto Christ *o*, of conforming them to his Image *p*, and subduing them to his will *q*, of strengthening them against temptations and corruptions *r*, of building them up in grace *s*, and establishing their hearts in holinesse and comfort through faith unto salvation *t*.

Q. Is the VVord of God to be read by all?

A. Although all are not to be permitted to read the Word publikely to the Congregation *u*, yet all sorts of people are bound to read it apart by themselves *w*, and with their families *x*; to which end the holy Scriptures are to be translated out of the Originall into vulgar languages *y*.

Q. How is the VVord of God to be read?

A. The holy Scriptures are to be read, with an high, and reverent esteem of them *z*; with a firm perswasion that they are the very Word of God *a*, and that he onely

l Mat. 28 19 20. Acts 2. 42, 46, 47. *m* Neh. 8. 8 Acts 26, 18; Psal. 19. 8, *n* 1 Cor. 14. 24. 25 2 Chr 34, 18, 19, 26, 27, 28 *o* Acts 2. 37 4. Acts 8. 27. to 39 *p* 1 Cor. 3. 18 *q* 2 Cor. 10. 4 5, 6. Rom. 6. 17. *r* Mat. 4. 4. 78 Eph. 6. 16, 17 Psal. 19. 11 1 Cor. 10. 11 *s* Acts 20. 32 2 Tim. 3. 15, 16, 17. *t* Rom. 16. 25 1 Thes. 3. 2 10, 11, 13. Rom. 15. 4, Rom. 10. 13 14. 15, 16. 17 Rom. 1. 16 *u* Deut. 31. 9 11, 12, 13 Neh. 8. 2. 3 Neh. 9. 3. 4. 5 *w* Deut. 17. 19. Rev. 1. 3 John 5. 39 Isai 34. 16. *x* Deu. 6 6 7 8 9. Gen. 18. 17, 19. Psal. 78, 5 6, 7 *y* 1 Cor. 14. 6 9 11, 12, 15, 16 24, 27, 28 *z* Ps. 19. 10 Neh. 8. 3 to 10. Ex. 24 7 2 Chr. 34. 27 Isai 66, 2 *a* 2 Pet. 1. 19 20, 21.

onely can enable us to understand them *b*, with desire to know, beleeve, and obey the will of God revealed in them *c*, with diligence *d*, and attention to the matter and scope of them *e*; with meditation *f*, application *g*, selfe-deniall *h*, and prayer *i*.

Q. By whom is the VVord of God to be preached?

A. The Word of God is to be preached onely by such as are sufficiently gifted *k*, and also duly approved and called to that office *l*.

Q. How is the VVord of God to be preached by those that are called thereunto?

A. They that are called to labour in the ministry of the Word, are to preach sound doctrine *m*, diligently *n*, in season, and out of season *o*; plainly *p*, not in the enticing words of mans wisdome, but in demonstration of the Spirit, and power *q*; faithfully *r*, making known the whole counsell of God *s*: wisely *t*; applying themselves to the necessities and capacities of the hearers *u*, zealously *w*, with fervent love to God *x*, and the souls of his people *y*, sincerely *z*, ayming at his glory *a*, and their conversion *b*, edification *c*, and salvation *d*.

Q. VVhat is required of those that hear the VVord preached?

b Luk. 24. 45 2 Cor. 3. 13, 14, 15, 16. *c* Deut. 17. 19, 20. *d* Acts 17. 11 *e* Acts 8. 30, 34. Luke 10. 26, 27, 28 *f* Psal. 1. 2 Psal. 119. 97 *g* 1 Chr. 34. 21 *h* Prov. 5. 5. Deut. 33. 3. *i* Prov. 2. 1, to 7. Ps. 119. 18 Ne. 8. 6, 8 *k* 1 Tim. 3. 2 *l* Eph. 4. 8, 9, 10, 11. Hos. 4. 6 Mal. 2. 7 2 Cor. 3. 6 Jer. 14. 15 Rom. 10. 15 Heb. 5. 4 1 Cor. 12. 28, 29. 1 Tim. 3. 10. 1 Tim. 4. 14. 1 Tim. 5. 22. *m* Tit. 2. 1. 8 *n* Acts 18. 25 *o* 2 Tim. 4. 2 *p* 1 Cor. 14. 9 *q* 1 Cor. 2. 4 *r* Jer. 23. 28 1 Cor. 4. 1, 2 *s* Acts 20. 27 *t* Col. 1. 28. 2 Tim. 2. 15 *u* 1 Cor. 3. 2 Heb. 5. 12, 13, 14. Luke 12. 42 *w* Act. 18. 25 *x* 2 Cor. 5. 13, 14. Phil. 1. 15, 16, 17

y Col. 4. 12. 2 Cor. 12. 15 *z* 2 Cor. 2. 17 2 Cor. 4. 2. *a* 1 Thes. 2. 4, 5 6. John 7. 18. *b* 1 Cor. 9. 19, 20, 21, 22. *c* 2 Cor. 12. 19. Eph. 4. 12. *d* 1 Tim. 4. 16. Acts 26. 16, 17, 18.

A. It

A. It is required of those that hear the Word preached, that they attend upon it with diligence *e*, preparation *f*, and prayer *g*; examine what they hear by the Scriptures *h*, receive the truth with faith *i*, love *k*, meeknesse *l*, and readinesse of minde *m*, as the Word of God *n*, meditate *o*, and conferre of it *p*; hide it in their hearts *q*, and bring forth the fruit of it in their lives *r*.

e Prov. 8. 34
f 1 Pet. 2. 1, 2 Luke 8 18,
g Psal. 119. 18. Eph, 6. 18, 19
h Act. 17. 11
i Heb. 4. 2
k 2 The. 2 10
l James 1. 21
m Acts 17 11
n 1 The 2. 13
o Luke. 9. 44 Heb. 2. 1
p Luke. 24. 14 Deut. 6, 6, 7,
q Prov. 2. 1 Psal. 119, 11
r Luke 8. 15 James 1. 25
s 1 Pet. 3. 21 Acts 8. 13. with v. 23. 1 Cor. 3, 6, 7 1 Cor. 12. 13
t Gen. 17. 9 10. Exod 12 ch. Mat. 28. 19. Mat. 26. 27, 28
u Rom. 4. 11 1 Cor. 11, 24, 25
w Rom. 15 8 Exod. 12. 48
x Acts 2. 38 1 Cor. 10. 16.
y Rom. 4. 11 Gal. 3. 27
z Rom 6, 3, 4 1 Cor. 10. 21
a Eph. 4, 2, 3, 4, 5. 1 Cor. 12. 13
b Eph. 2. 11 12. Gen. 34, 14,

Q. *How do the Sacraments become effectuall means of salvation?*

A. The Sacraments become effectuall means of salvation, not by any power in themselves, or any vertue derived from the piety and intention of him by whom they are administred, but onely by the working of the holy Ghost, and the blessing of Christ by whom they are instituted *s*:

Q. *What is a Sacrament?*

A. A Sacrament is an holy ordinance instituted by Christ in his Church *t*, to signifie, seale, and exhibit *u*, unto those that are within the Covenant of grace *w*, the benefits of his mediation *x*, to strengthen, and increase their faith, and all other graces *y*; to oblige them to obedience *z*, to testifie and cherish their love and communion one with another *a*, and to distinguish them from those that are without *b*.

Q. VVI

Q. VVhat are the parts of a Sacrament?

A. The parts of a Sacrament are two; the one, an outward and sensible signe, used according to Christs own appointment; the other an inward and spirituall grace, thereby signified *c*.

c Mat. 3.11 1 Pet. 3.21 Rom. 2.28, 29.

Q. How many Sacraments hath Christ instituted in his Church under the New Testament?

A. Under the New Testament Christ hath instituted in his Church onely two Sacraments, Baptisme, and the Lords Supper *d*.

d Mat. 28.19 1 Cor. 11. 20 23 Mat. 26, 26 27, 28

Q. VVhat is Baptisme?

A. Baptisme is a Sacrament of the New Testament, wherein Christ hath ordained the washing with water, in the Name of the Father, and of the Sonne, and of the Holy Ghost *e*, to be a signe and seale of ingrafting into himselfe *f*, of remission of sinnes by his blood *g*, and regeneration by his spirit *h*, of Adoption *i*, and resurrection unto everlasting life *k*; and whereby the parties baptized are solemnely admitted into the visible Church *l*, and enter into an open and professed ingagement to be wholly and only the Lords *m*.

e Mat. 28.19 *f* Gal. 3.27 *g* Mar. 1. 4 Rev. 1. 5 *h* Tit. 3. 5 Eph. 5 26 *i* Gal. 3. 26 27 *k* 1 Cor. 15 29 Rom. 6, 5 *l* 1 Cor. 12. 13 *m* Rom. 6. 5

Q. Unto whom is Baptisme to be administred?

A. Baptisme is not to be administred to any that are out of the visible Church

and so strangers from the Covenant of promise, till they professe their faith in Christ, and obedience to him *n*: but infants descending from parents, either both, or but one of them professing faith in Christ, and obedience to him, are in that respect within the Covenant, and to be baptized *o*.

nAct 8 39 37. Act 2, 38

oGen, 17 7 9 with Gal 3 9 14 and Col, 2, 11, 12 and Act 2 38 39, and Rom 4. 11, 12 1 Cor, 7 14, Mat, 28. 19 Luke 18. 15, 16, Rom, 11, 16

Q. *How is our Baptisme to be improved by us?*

A. The needfull but much neglected duty of improving our Baptisme, is to be performed by us al our life long, especially in the time of temptation, & when we are present at the administratiõ of it to others *p*, by serious and thankfull consideration of the nature of it, and of the ends for which Christ instituted it, the priviledges and benefits conferred and sealed thereby, and our solemn vow made therein *q*, by being humbled for our sinfull defilement, our falling short of, and walking contrary to the grace of Baptisme and our ingagements *r*, by growing up to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament *s*, by drawing strength from the death and resurrection of Christ, into whom we are baptized, for the mortifying of sin, and quickning of grace *t*, and by endeavouring to live by faith *u*, to have our conversation holinesse and righteousnesse *w*, as the

pCol. 2, 11, 12, Rom, 6, 4:6, 11

qRo. 6 3 4 5.

rCol 1. 11 12, 13 Rom, 6 2, 3

sRom, 4, 11 12. 1 Pet, 3 21,

tRom. 8, 3 4 5

uGal 3. 26 27

wRom 6, 12

that have therein given up their names to Christ *x*, and to walk in brotherly love as being baptized by the same spirit into one body *y*.

x Acts 2.38.
y 1.Cor.12, 13.25.26,27

Q. *VVhat is the Lords Supper?*

A. The Lords Supper is a Sacrament of the New Testament *z*, wherein by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth; and they that worthily communicate, feed upon his body and blood, to their spirituall nourishment and growth in grace *a*, have their union and communion with him confirmed *b*, testifie and renue their thankfulnesse *c*, and engagement to God *d*, and their mutuall love and fellowship each with other, as members of the same mysticall body *e*.

z. Luk.22.28
a Mat.26.26 27,28.
1 Cor. 11.23 24 25:26
b 1 Cor 10. 6
c. 1 Cor. 11. 24.25,26.
d 1 Cor. 10. 14,15, 16, 21.
e 1 Cor. 10, 17

Q. *How hath Christ appointed Bread and VVine to be given and received in the Sacrament of the Lords Supper?*

A. Christ hath appointed the Ministers of his word, in the administration of the Sacrament of the Lords Supper, to set apart the bread and wine from common use, by the word of institution, thanksgiving, and prayer, to take and break the bread, and to give both the Bread, and the Wine to the Communicants, who are, by the same appointment, to take, and eat the Bread, and to drink the Wine, in

thankfull remembrance, that the body of Christ was broken and given, and his blood shed for them *f*.

f 1 Cor. 11. 23, 24. Matth. 26. 25, 27, 28, Mark 14, 22, 23, 24, Luke 22. 19, 20

Q. *How doe they that worthily communicate in the Lords Supper, feed upon the body and blood of Christ therein?*

A. As the body and blood of Christ are not corporally, or carnally present in, with or under the Bread and Wine in the Lords Supper *g*, and yet are spiritually present to the faith of the receiver, no lesse truly and really then the elements themselves are to their outward senses *h*, so they that worthily communicate in the Sacrament of the Lords Supper, doe therein feed upon the body and blood of Christ, not after a corporall, or carnall, but in a spirituall manner, yet truly and really *i*, while by faith they receive and apply unto themselves Christ crucified, and all the benefits of his death *k*.

g Act. 3. 21

h Mat. 26. 26, 28.

i 1 Cor. 10. 24 & 29.

k 1 Cor. 10, 16.

Q. *How are they that receive the Sacrament of the Lords Supper, to prepare themselves before they come unto it?*

A. They that receive the Sacrament of the Lords Supper, are, before they come, to prepare themselves thereunto, by examining themselves of their being in Christ, of their sins, and wants *n*, of the truth and measure of their knowledge *o*, faith, repentance *q*, love to God and the brethren *r*, charity to all men *s*, forgiving

l 1 Cor. 11, 28

m 1 Cor. 13. 5

n 1 Cor. 5. 7 with Exod. 12. 15.

o 1 Cor. 11. 29

p 2 Cor. 13. 5 Mat. 25. 28, Zeh. 12. 10

q 2 Cor. 11. 31

r 1 Cor. 10. 16, 17 Act 2. 46. 47

s 1 Cor. 5. 8 2 Cor. 11. 6

th

those that have done them wrong *r*, of their desires after Christ *u*, and of their new obedience *w*; and by renewing the exercise of these graces *x*, by serious meditation *y*, and fervent prayer *z*.

Q. *May one who doubteth of his being in Christ, or of his due preparation, come to the Lords Supper?*

A. One who doubteth of his being in Christ, or of his due preparation to the Sacrament of the Lords Supper, may have true interest in Christ, though he be not yet assured thereof *a*, and in Gods account, hath it, if he be duly affected with the apprehension of the want of it *b*, and unfainedly desires to be found in Christ *c*, and to depart from iniquity *d*: in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief *f*, and labour to have his doubts resolved *g*, and so doing he may and ought to come to the Lords Supper, that he may be further strengthened *h*.

Q. *May any who profesſe the faith, and desire to come to the Lords Supper, be kept from it?*

A. Such as are found to be ignorant, or scandalous, notwithstanding their profession of the faith, and desire to come to the Lords Supper, may and ought to be kept

r Mat. 5. 23, 24.
u Isa. 55. 1 John. 7. 37
w 2 Cor. 5. 7, 8
x 1 Cor. 11. 25, 26, 27. Heb. 10. 21, 22, 24
y Psal. 26. 6
z 1 Cor. 11, 24. 25
2 Chr. 30. 18, 19
Mat. 26. 26
a Isai 50. 10
1 John 5. 13
Psal. 88. throughout.
Psal. 77. 1 to 12.
Jonah 2. 4, 7
b Isai 55. 7 8, 9. 10
Mat. 5. 3, 4
Psal. 31. 22
Psal. 73. 13, 22, 23
c Phi. 3. 8, 9
Psal. 10. 17
Psal. 43. 1, 2, 5, 11
d 2 Tim. 2. 19 Isai 55. 10
Psal. 66. 18, 19, 20.
e Isai 40. 11 29, 31
Mat. 11. 28
Mat. 11. 29
Mat. 26. 28.
f Mar. 9. 24
g Acts 2. 37. Acts 16. 30
h Rom. 4. 11 1 Cor. 11. 28

from that Sacrament by the power which Christ hath left in his Church *i*, until they receive instruction, and manifest their reformation *k*.

i 1 Cor. 11.27 to the end with 5. and 1 Cor 5. ch. and Jude v. 23. and 1 Tim. 5. 22.
k 2 Cor. 2. 7.

Q. *What is required of them that receive the Sacrament of the Lords Supper in the time of the administration of it?*

A It is required of them that receive the Sacrament of the Lords Supper, that, during the time of the administration of it, with al holy reverence and attention they wait upon God in that ordinance *l*, diligently observe the Sacrament all Elements and actions *m*, heedfully discern the Lords body *n*, and affectionately meditate on his death and sufferings *o*, and thereby stirre up themselves to a vigorous exercise of their graces *p*, in judging themselves, and sorrowing for sin *r*, in earnest hungering and thirsting after Christ *s*, feeding on him by faith *t*, receiving of his fulnesse *u*, trusting in his merites *w*, rejoycing in his love *x*, giving thanks for his grace *y*, in renewing of their Covenant with God *z*, and love to all the Saints *a*.

l Lev. 10. 3 Heb 12. 28 Psal. 5. 7.
m 1 Cor. 11. 17, 26, 27 Exo. 4. 8 with Mat. 26, 28.
n 1 Cor. 11. 29
o Luke 22. 19
p 1 Cor. 11. 26.
r 1 Cor. 10. 3 4, 5. 11, 14.
s 1 Cor. 11. 31 Zech. 12. 10
t Rev. 24. 17 John 6. 35
u John 1. 16
w Phil 3. 9 Psal. 62. 4, 5. 2 Chr. 30 21
x Psal. 22. 6
y Jer. 50. 5 Psal 50. 5.
z Acts 2. 42.

Q. *What is the duty of Christians after they have received the Sacrament of the Lords Supper?*

A. The duty of Christians after they have received the Sacrament of the Lords Supper, is seriously to consider how they have

have behaved themselves therein, and with what success *b*; if they find quickning and comfort, to blesse God for it *c*, beg the continuance of it *d*, watch against relapses *e*, fulfill their vowes *f*, and incourage themselves to a frequent attendance on that ordinance *g*: but if they find no present benefit, more exactly to review their preparation to, and carriage at the Sacrament *h*, in both which if they can approve themselves to God and their own consciences, they are to wait for the fruit of it in due time *i*: but if they see they have failed in either, they are to be humbled *k*, and to attend upon it afterward with more care and diligence *l*.

Q. Wherein doe the Sacraments of Baptisme and the Lords Supper agree?

A. The Sacraments of Baptisme and the Lords Supper agree, in that the authour of both is God *m*, the spirituall part of both is Christ and his benefits *n*, both are seals of the same Covenant *o*, are to be dispensed by Ministers of the Gospel and by none other *p*, and to be continued in the Church of Christ untill his second comming *q*.

Q. Wherein doe the Sacraments of Baptisme and the Lords Supper differ?

A. The Sacraments of Baptisme and the Lords Supper differ, in that, Baptisme is to be administred but once, with water,

b Psal. 28, 7. Psal. 85. 8. 2 Cor. 11. 17 30. 31.
c 2 Chr. 30 21. 22 23, 25. 26. Acts 2. 41. 46. 47
d Psal. 36. 10 Cant. 3. 4. 1 Chr. 9. 18
e 1 Cor. 10, 3 4, 5. 12,
f Psal. 50. 14
g 1 Cor. 11 25, 26. Acts 2, 41, 46.
h Cant. 5. 1. 2 3. 4 5 6.
i Psa. 123. psal. 42. 5. 8 Ps. 43, 3, 4 5
k 2 Chro. 30. 18, 19. Isa. 1, 16. 18
l 2 Cor. 7. 11 1 Ch. 15. 12 13 14.
m Mat. 28. 19. 1 Cor. 11 23
n Rom 6 3 4 1 Cor. 10 16
o Rom. 4. 11 with Col. 2 11. Mat 26. 27. 28.
p John 1. 33 Mat. 28 18 19 1 Cor. 11 23 1 Cor. 4, 1 Heb. 5. 4.
q Mat. 28. 19 20. 1 Cor. 11, 26

to be a sign and seal of our regeneration and ingrafting into Christ *r*, and that even to infants *s*; whereas the Lords Supper is to be administred often, in the Elements of bread and wine, to represent and exhibit Christ as spirituall nourishment to the soul *t*, and to confirm our continuance and growth in him *u*, & that onely to such as are of years and ability to examine themselves *w*.

r Mat. 3 11 Titus 3.5 Gal. 3.27
s Gen. 17.7 9 Act. 2.38.39 1. Cor 7. 14
t 1 Cor. 11. 23, to 26
u 1 Cor. 10. 16
w 1 Cor. 11 28, 29

Q. *What is Prayer?*

A. Prayer is an offering up of our desires unto God *x*, in the Name of Christ *y*, by the help of his Spirit *z*, with confession of our sins *a*, and thankfull acknowledgement of his mercies *b*.

x Psl. 62.8
y Joh. 16. 23
z Rom. 8. 26
a Psl. 32. 5, 6 Dan. 9. 4
b Phil. 4. 6

Q. *Are we to pray unto God onely?*

A. God onely being able to search the hearts *c*, hear the requests *d*, pardon the sins *e*, and fulfill the desires of all *f*, and onely to be beleeved in *g*, and worshipped with religious worship *h*, prayer, which is a speciall part thereof *i*, is to be made by all to him alone *k*, and to none other *l*.

c 1 Kin. 8. 39 Act. 1. 24 Rom. 8. 27
d Psl. 65. 2
e Mich. 7. 18
f Psl. 145 18, 19
g Rom. 10. 14.
h Mat. 4. 10
i 1 Cor. 1. 2
k Psl. 50. 15
l Rom. 10. 14

Q. *What is it to pray in the Name of Christ?*

A. To pray in the Name of Christ, is, in obedience to his command, and in confidence on his promises, to aske mercy for his sake *m*, not by bare mentioning of his Name *n*, but by drawing our

m John 14. 13, 14 John 16. 24 Dan. 9. 17
n Mat. 7. 21

incouragement to pray, and our boldneſſe, ſtrength, and hope of acceptance in prayer, from Chriſt and his mediation *o*.

o Heb. 4. 14 15. 16 1 John 5. 13 14, 15.

Q. *VVby are we to pray in the name of Chriſt?*

A. The ſinfullneſſe of man, and his diſtance from God by reaſon thereof, being ſo great as that we can have no acceſſe into his preſence without a Mediatour *p*: and there being none in heaven or earth appointed to, or fit for that glorious work but Chriſt alone *q*; we are to pray in no other name but this onely *r*.

p John 14. 6 Iſai 59. 2 Ephe. 3 12
q John 6 27 Heb. 7. 25. 26, 27.
1 Tim. 2. 5
r Col. . 17 Heb. 13. 17

Q. *How doth the ſpirit helpe us to pray?*

A. We not knowing what to pray for as we ought, the Spirit helpeth our infirmites, by inabling us to underſtand both for whom, and what, and how prayer is to be made, and by working and quickning in our hearts, (although not in all perſons, nor at all times, in the ſame meaſure) thoſe apprehenſions, affections, and graces, which are requiſite for the right performance of that duty *ſ*.

ſ Rom. 8. 26 27. Pſal. 10. 17 Zech. 12. 10
t Eph. 6. 18 Pſal. 28, 9
u 1 Tim. 2. 1. 2
w Col. 4. 3.
x Gen. 32. 11
y Jam. 5 16
z Mat. 5. 44
a 1 Tim. 2 1, 2
b Joh. 17. .
2 Sam. 7. 29
c 2 Sam. 12. 21, 22, 23

Q. *For whom are we to pray?*

A. We are to pray for the whole Church of Chriſt, upon earth *t*, for Magiſtrates *u*, and Miniſters *w*, for our ſelves *x*, our brethren *y*, yea our enemies *z*, and for all ſorts of men living *a*, or that ſhall live hereafter *b*; but not for the dead *c*, nor

for thoſe that are known to have ſinned
d 1 Joh. 5. 16 the ſin unto death *d*.

Q. *For what things are we to pray?*

A. We are to pray for all things tending
e Mat. 6. 9, to the glory of God *e*, the welfare of
f Pſa. 51. 18 the Church *f*, our own *g*, or others good *h*,
Pſal. 122. 6
g Mat. 7. 11 but not for any thing that is unlawfull *i*,
6 Pſal. 125. 4
i 1 Joh. 5. 14

Q. *How are we to pray?*

A. We are to pray, with an awfull ap-
k Eccl. 5. 1 prehenſion of the Majeſty of God *k*, and
l Gen. 17. 27 deep ſenſe of our own unworthineſſe *l*,
Gen. 32. 10
m Luke 15. necceſſities *m*; and ſins *n*; with penitent *o*,
17, 18, 19 thankfull *p*, and inlarged hearts *q*, with
n Luke 18. underſtanding *r*, faith *ſ*, ſincerity *t*, fer-
13. 14 vency *u*, love *w*, and perſeverance *x*, wai-
o Pſal. 51. 17 ting upon him *y*, with humble ſubmiſſion
p Phil. 4. 6 to his will *z*.
q 1 Sam. 1. 15
r 1 Cor. 14. 15.
ſ Mar. 11. 24 Q. *What rule hath God given for our di-*
James 1. 6. *rection in the duty of prayer?*
t Pſal. 145. 18
Pſal. 17. 1 A. The whole word of God is of uſe
u Jam. 5. 16. to direct us in the duty of praying *a*; but
w 1 Tim. 2. 8 the ſpeciall rule of direction is that form
x Eph. 6. 18 of prayer, which our Saviour Chriſt
y Mic. 7. 7.
z Mat. 26. 39 taught his Diſciples, commonly called
a Joh. 14. the Lords Prayer *b*.

Q. *How is the Lords Prayer to be uſed?*

b Mat. 6. 9 to 13. *A.* The Lords Prayer is not onely for
Luke 11. 2, direction, as a pattern according to which
3. 4. we are to make other prayers; but may
alſo be uſed as a prayer, ſo that it be done
with underſtanding, faith, reverence and
other graces neceſſary to the right pe-

for

formance of the duty of prayer *c*. c Mat 6. 9. with Luke 11.2.

Q. *Of how many parts doth the Lords Prayer consist?*

A. The Lords Prayer consists of three parts, a Preface, Petitions, and a Conclusion.

Q. *What doth the Preface of the Lords Prayer teach us?*

A. The Preface of the Lords Prayer [contained in these words, **Our Father which art in heaven** d] teacheth us, when we pray; to draw near to God with confidence of his fatherly goodnes, and our interest therein *e*, with reverence and all other child-like dispositions *f*, heavenly affections *g*, and due apprehensions of his soveraign power, Majesty, and gracious condescension *h*; as also to pray with and for others *i*. d. Mat. 6. 9. e Luke 11.13. Rom. 8. 15. f Isai 64. 9. g Psa. 123.1. Lam. 3 41. h Isa 63,15 16. Neh. 1.4. 5, 6. i Acts 12.5.

Q. *What doe we pray for in this first Petition?*

A. In the first Petition, [which is, **Hallowed be thy name** k.] acknowledging the utter inability and indisposition that is in our selves and all men to honour God aright *l*: we pray that God would by his grace inable and incline us and others to know, to acknowledge and highly to esteem him *m*, his titles *n*, attributes *o*, ordinances, word *p*, works and whatsoever he is pleased to make himself known by *q*, and to glorify him in thought, k Mat. 6 9. l 1 Cor. 3 5. Psal. 51, 15. m Psa 67. 2,3 n Psal. 83. 18 o Psa 86. 10 11, 12 13. 15 p. 2 Thes. 3. 1 Psa. 147. 19 20. Psal 138 1 2; 3. 2 Cor. 2 14 15. q Psal. 145. throughout psal. 8. throughout

thought, word *r*, and deed *s*, that he would prevent & remove Atheisme *t*, ignorance *u*, idolatry *w*, and profaneneſſe *x*, and whatſoever is diſhonourable to him *y*, and by his over-ruling providence, direct and diſpoſe of all things to his own glory *z*.

Q. What doe we pray for in the ſecond Petition?

A. In the ſecond Petition, (which is, **Thy kingdome come** *a*) acknowledging our ſelves and all mankind to be by nature under the dominion of Sin and Sathan *b*; we pray that the kingdome of ſin and Sathan, may bee deſtroyed *c*, the Goſpel propagated throughout the world *d*, the Jews called *e*, the fulneſſe of the Gentiles brought in *f*, the Church furniſhed with all Goſpel officers & ordinances *g*, purged from corruption *h*, countenanced and maintained by the civil Magiſtrate *i*, that the ordinances of Chriſt may be purely diſpenced and made effectuall to the converting of thoſe that are yet in their ſins, & the confirming, comforting and building up of thoſe that are already converted *k*; that Chriſt would rule in our hearts here *l*, and haſten the time of his ſecond comming, and our reigning with him for ever *m*, and that he would bee pleaſed ſo to exerciſe the kingdome of his power in all the world, as may beſt conduce to theſe ends *n*.

p Pſal 103.1 Pſal.19.14
q Ph.1.9.11
r Pſal.67.1, 2,3,4
s Eph.1.17 18
t Pſal.97.7
u Pſal.74.18 22,23
w 2 King.19 15,16 2 Chr.20 6.10 11,12 Pſal. 83. throughout Pſal. 140 4,8
x Mal.6.10
y Eph.2.1,3
z Pſ.68.1,18 Re.11.10,11
a 2 Theſ.3.1
b Rom.10,1
c Joh.17.9
d Rom.11 25,26 Pſal 67 throughout
e Mat.9.38 2 Theſ. 3.1
f Mal.1.11 Zeph.3,9
g 1 Tim. 2. 1,2
h Act 4.29 30. Ep .6,18 19,20 Rom. 15.29,30,31 2 Theſ.1.11 2 Theſ.2.16 17
i Eph.3.14 15.16,17,18, 19,20
k Rev.12.10
l Iſai 64 1,2 Rev.4 8.9, 10,11

Q. What

Q. What doe wee pray for in the third Petition?

A. In the third Petition, (which is, **Thy will be done on earth as it is in heaven** o,) acknowledging by nature we& all men are not onely utterly unable and unwilling to know and doe the will of God *p*, but prone to rebell against his word *q*, to ripine and murmure against his Providence *r*, and wholly inclined to doe the will of the flesh, and of the devill *s*: We pray, that God would by his Spirit take away from our selves and others, all blindnesse *t*, weaknesse *u*, indispositednesse *w*, and perverseness of heart *x*, and by his grace make us able and willing to know, doe, and submit to his will in all things *y*, with the like humility *z*, cheerfulnesse *a*, faithfulnesse *b*, diligence *c*, zeal *d*, sincerity *e*, and constancy *f*, as the Angels doe in heaven *g*.

o Mat. 6. 10
p Rom 7. 18 Job 21. 14 1 Cor. 2. 14
q Rom. 8. 7
r Exo 17. 7 Num. 14. 2
s Eph. 2. 2
t Eph. 1. 17, 18.
u Eph. 3. 16
w Matth. 26. 40, 41.
x Jer. 31. 18, 19
y Psal. 119. 1, 8 35, 36
z Act. 21. 14 Mic. 6. 8
a Psal. 100. 1 Job 1. 21 2 Sam. 15. 25
b Isa. 38. 3
c Psal. 119. 4, 5
d Rom. 12. 11:
e Ps. 119. 18
f Psal. 119. 1, 2
g Isa. 6. 2, 3 Psal 103. 20, 21. Mat. 18. 10

Q. What doe we pray for in the fourth Petition?

A. In the fourth Petition, (which is, **Give us this day our daily bread** h,) acknowledging that in *Adam*, and by our own sin, we have forfeited our right to all the outward blessings of this life, and deserve to be wholly deprived of them by God, and to have them cursed to us in the use of them *i*; and that neither they of themselves are able to sustain us *k*; nor

h Mat. 6. 11
i Gen. 2. 17 Gen. 3. 17 Rom. 8. 20, 21, 22 Jer. 5. 25 Deut. 28. 15 to the end.
k Deut. 8.

we to merit *l*, or by our own industry to procure them *m*, but prone to desire *n*, get *o*, and use them unlawfully *p*; we pray for our selves and others, that both they and we, waiting upon the providence of God from day to day in the use of lawfull means, may, of his free gift, and as to his fatherly wisdome shall seem best, injoy a competent portion of them *q*, and have the same continued and blessed unto us in our holy and comfortable use of them *r*, and contentment in them *s*, and be kept from all things that are contrary to our temporall support and comfort *t*.

l Gen. 32. 10
m Deut. 8. 17 18
n Jer. 6. 13
Mat. 7. 21. 22
o Hos. 12. 7.
p Jam. 4. 3
q Gen. 43. 12 13, 14
Gen. 28. 20. Eph. 4. 28.
r 2 Thes. 3. 11 12. Phil. 4. 6
s 1 Tim. 14, 3, 4, 5.
t 1 Tim. 6. 6 7, 8.
Prov. 30. 8 9.

Q. *What doe wee pray for in the fifth Petition?*

A. In the fifth Petition, [which is, **Forgive us our debts as we forgive our debters** u,] acknowledging that we & all others are guilty both of originall and actuall sin, and thereby become debters to the justice of God, & that neither we, nor any other creature can make the least satisfaction for that debt *w*; wee pray for our selves and others, that God of his free grace would, through the obedience & satisfaction of Christ apprehended and applyed by faith, acquit us both from the guilt and punishment of sin *x*, accept us in his beloved *y*, continue his favour and grace to us *z*, pardon our daily failings *a*, and fill us with peace

u Mat. 6. 12
w Rom. 3. 9 to 21 Mat. 18. 24 25 Ps. 130. 34
x Rom. 3. 24 25, 26 Heb. 9. 22
y Eph. 1. 6. 7
z 2 Pet. 1. 2.
a Hos. 14. 2 Jer. 14. 7

and

and joy in giving us daily more and more assurance of forgiveneſſe *b*; which we are the rather imboldened to aske, and incouraged to expect when we have this teſtimony in our ſelves, that wee from the heart forgive others their offences *c*.

b Rom. 15, 13. Pſal. 51. 7. 8. 9, 10, 12.

c Luk. 11. 4. Mat. 6. 14. 15. Mat. 18. 35.

Q. *VVhat doe we pray for in the ſixth Petition?*

A. In the ſixth Petition; (which is, **And lead us not into temptation, but deliver us from evill** *d*,) acknowledging, that the moſt wiſe, righteous, and gracious God, for divers holy and juſt ends, may ſo order things, that wee may bee aſſaulted, foiled, and for a time led captive by temptations *e*, that Sathan *f*, the world *g*, and the fleſh are ready powerfully to draw us aſide and inſnare us *h*; and that wee, even after the pardon of our ſinnes, by reaſon of our corruption *i*, weakneſſe, and want of watchfulneſſe *k*, are not onely ſubject to be tempted, and forward to expoſe our ſelves unto temptations *l*, but alſo of our ſelves unable and unwilling to reſiſt them, to recover out of them and to improve them *m*, and, worthie to be left under the power of them *n*; wee pray, that God would ſo over-rule the world and all in it *o*, ſubdue the fleſh *p*, and reſtrain

d Mat. 6. 13.

e 2 Chr. 32. 31. *f* 1 Chr. 21. 1. *g* Luke 21. 34. Mar. 4. 19. *h* Jam. 1. 14. *i* Gal. 5. 17. *k* Mat. 26. 41. *l* Mat. 16. 22. 70, 71, 72. Gal. 2. 11. to 15. 2 Cor. 12. 7. with 1 Chr. 19. 2. *m* Rom. 7. 23. 24. 1 Chr. 28. 1, 2, 3, 4. 2 Chr. 16. 7. 8, 9, 10.

n Pſ. 81. 11, 12. *o* Joh. 17. 15. *p* Pſal. 51. 10. Pſ. 119. 133.

restrain Sathan *q*, order all things *r*, bestow and blesse all means of grace *s*, and quicken us to watchfulnesse in the use of them, that we and all his people may by his providence be kept from being tempted to sin *t*, or if tempted, that by his spirit we may be powerfully supported and enabled to stand in the houre of temptation *u*, or, when fallen, raised againe and recovered out of it *w*, and have a sanctified use and improvement thereof *x*, that our sanctification and salvation may be perfected *y*, Sathan trodden under our feet *z*, and we fully freed from sin, temptation, and all evill for ever *a*.

q 1 Cor. 12. 7, 8.
r 1 Cor. 10. 12, 13.
s Heb. 13. 20, 23.
t Mat. 26. 41 Psal. 19. 13
u Eph. 3. 14 15, 16, 17 1 Thes. 3. 13 Jude v. 24
w Psal. 51. 2
x 1 Pet. 5. 8 9, 10.
y 2 Cor. 13. 7, 9.
z Rom. 16. 20 Zech. 3. 2. Luke 22. 31.
a Joh. 17. 13 1 Thes. 5. 23

Q. *VVhat doth the conclusion of the Lords Prayer teach us?*

A. The conclusion of the Lords Prayer, (which is, **For thine is the Kingdom, the power and the glory, for ever Amen.** *b*) teaching us to enforce our Petitions with arguments *c*, which are to be taken not from any worthinesse in our selves, or in any other creature, but from God *d*; and with our prayers to joyne praises *e*, ascribing to God alone eternall soveraignty, omnipotency, and glorious excellency *f*: in regard whereof, as he is able and willing to help us *g*; so wee by faith are imboldned

b Mat. 6. 13
c Rom. 15. 30
d Dan. 9. 4. 7 8, 9, 16, 17 18, 19.
e Phil. 4. 6
f 1 Chr. 29. 10 11, 12, 13.
g Eph. 3. 20, 21.
h Luke 11, 13

imboldned to plead with him that hee would *h*, and quietly to rely upon him that he will fulfill our requests *i*; and to testifie this our desire and assurance, we say, *Amen* k.

h 2 Chron. 10. 6, 11
i 1 Chr. 14. 12
k 2 Cor. 1. 16. Rev. 22. 20, 21.

COR. BURGES,
Prolocutor pro tempore.

HENRY ROBROUGH,
Scriba.

ADONIRAM BYFIELD,
Scriba.

FINIS.

THE SHORTER CATECHISME

First agreed upon

By the ASSEMBLY, of DIVINES at *Westminster.*

And now approved by the Generall Assembly of the Kirk of SCOTLAND, to be a part of Uniformity in Religion between the Kirks of *Christ* in the three Kingdomes.

EDINBURGH,
Printed by GEDEON LITHGOVV,
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Edinburgh, 1649.

ACT
OF THE
Generall Assembly,
Approving of the shorter CATECHISME.

THe *Generall Assembly having seriously considered the shorter Catechism, agreed upon by the Assembly of Divines sitting at* Westminster *with assistance of Commissioners from this Kirk, Doe find upon due examination thereof, That the said Catechisme is agreeable to the Word of God, and in nothing contrary to the received Doctrine, Worship, Discipline and Government of this Kirk, And therefore Approve the said shorter Catechisme as a part of the intended Uniformity, to be a Directory for Catechising such as are of weak*

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QUESTION.

WHat is the chief end of man?

A. Mans chiefe end is to glorifie God *a*, and to enjoy him for ever *b*.

Q. What rule hath God given to direct us how we may glorifie and enjoy him?

A. The Word of God (which is contained in the Scriptures of the Old and

New Testament c) is the onely rule to direct us how wee may glorifie and enjoy him *d*.

c 2 Tim. 3. 16 Eph. 2. 20.
d 1 Joh. 1. 3. 4

Q. *What doth the Scriptures principally teach?*

A. The Scriptures principally teach, What man is to beleeve concerning God, and what duty God requires of man *e*.

e 2 Tim. 1. 13 and 3. 16.

Q. *What is God?*

A. God is a Spirit *f*, infinite *g*, eternall *h*, and unchangable *i*, in his being *k*, wisdom *l*, power *m*, holinesse *n*, justice, goodnesse and truth *o*.

f John. 4. 24
g Job 11. 7. 8, 9.
h Psal. 90. 2.
i James 1. 17
k Exo. 3. 14
l Psa. 147. 5
m Rev. 4. 8.
n Rev. 15. 4.
o Exod. 34. 6. 7.

Q. *Are there more Gods then one?*

There is but one onely, the living and true God *p*.

p Deut. 6. 4. Jer. 10. 10.

Q. *How many Persons are there in the God-head?*

A. There are three Persons in the God-head, the Father, the Son, and the holy Ghost; and these three are one God, the same in substance, equall in power and glory *q*.

q 1 John 5. 7
r Mat. 28. 19.

Q. *What are the decrees of God?*

A. The Decrees of God are, his eternall purpose according to the counsell of his Will, whereby for his own glory, he [illegible] fore-ordained whatsoever comes to [illegible]

Q. *How doth God execute his Decrees?*

A. God executeth his Decrees in the Works of Creation and Providence.

Q. *What is the Work of Creation?*

A. The Work of creation is Gods making all things of nothing, by the Word of his Power, in the space of six dayes, and all very good *f*.

f Gen. 1. ch. Heb. 11. 3

Q. *How did God creat man?*

A. God created man, male and female, after his own image, in knowledge, righteousnesse, and holinesse, with dominion over the creatures *t*.

t Gen. 1. 26, 27, 28 Col. 3. 10 Eph. 4. 24

Q. *What are Gods Works of* Providence?

A. Gods works of Providence are his most holy *u* wise *w*, and powerfull preserving *x*, and governing all his creatures, and all their actions *y*.

u Psal. 145. 17. *w* Psal. 104. 24. Isai. 28, 29 *x* Heb. 1. 3 *y* Psal. 103. 19. Mat. 10. 29, 30, 31.

Q. *What speciall act of* Providence *did God exercise toward man in the estate wherein he was created?*

A. When God had created Man, he entred into a Covenant of life with him, upon condition of perfect obedience forbidding him to eat of the tree of the knowledg of good and evil upon pain of death *z*.

z Gen. 2. 16, 17

Q. *Did our first Parents continue in the estate wherein they were created?*

A. Our first Parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God *a*.

Q. *What is sin?*

A. Sin is any want of conformity unto, or transgression of the Law of God *b*.

Q. *What was the sin whereby our first*

Pa-

rents fell from the estate wherein they were created?

A. The sin whereby our first Parents fell from the estate wherein they were created, was their eating the forbidden fruit *c*.

c Gen. 3. 6, 13

Q. *Did all mankinde fall in Adams first transgression?*

A. The Covenant being made with *Adam*, not only for himself, but for his posterity, all mankind descending from him by ordinary generation sinned in him, & fell with him in his first transgression *d*.

d Gen. 2. 16, 17. Rom. 5. 12. 1 Cor. 15. 21.

Q. *Into what estate did the fall bring mankinde?*

A. The fall brought mankinde into an estate of sin and misery *e*.

e Rom. 5. 12

Q. *Wherein consists the sinfulnesse of that estate whereinto man fell?*

A. The sinfulnesse of that estate whereinto man fell, consists in the guilt of *Adams* first sin, the want of Originall righteousnesse, & the corruption of his whole nature, which is commonly called Originall sin, together with all actuall transgressions which proceed from it *f*.

Q. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God *g*, are under his wrath and curse *h*, and so, made liable unto all the miseries in this life, to death itself

the pains of hell for ever *i*.

Q. Did God leave all mankinde to perish in the estate of sin and misery?

A. God having out of his meer good pleasure from all eternity elected some to everlasting life *k*, did enter into a Covenant of grace to deliver them out of the estate of sinne and misery, and to bring them into an estate of Salvation by a Redeemer *l*.

Q. VVho is the Redeemer of Gods elect?

A. The onely Redeemer of Gods elect, is the Lord Jesus Christ *m*, who being the eternall Sonne of God, became man *n*, and so was and continueth to be God and man, in two distinct Natures, and one Person, for ever *o*.

Q. How did Christ being the Son of God become man?

A. Christ the Son of God became man by taking to himselfe a true body *p* and a reasonable soule *q*, being conceived by the power of the Holy Ghost in the womb of the virgin Mary, and born of her *r*, yet without sin *s*.

Q. What Offices doth Christ execute as our Redeemer?

A. Christ as our Redeemer executeth the offices of a Prophet, of a Priest, and of a King, both in his estate of Humiliation, and Exaltation *t*,

Q. How doth Christ execute the Of-

i Lam, 3. 39 Rom, 6, 29 Mat, 25, 41 46

k Eph 1. 4

l Rom. 3 21, 22 Gal, 3. 21, 22

m 1 Tim 2 5, 6

n John 1. 14 Gal 4 4

o Rom. 9. 5 Luke 1. 35 Col. 2. 9 He. 7. 24. 25

p Heb. 1. 16. and 10. 5

q Mat. 26. 38

r Luke 1. 31. 35 Gal. 4. 4

s Heb. 4. 15 and 7. 26

t Act. 3. 22 [illegible]

fice of a Prophet?

A. Christ executeth the Office of a Prophet, in revealing to us, by his Word and Spirit, the Will of God for our Salvation *u*.

u John 1.18. 1 Pet. 1. 10, 11, 12.

Q. *How doth Christ execute the Office of a Priest?*

A. Christ executeth the Office of a Priest, in his once offering up of himself a sacrifice to satisfie divine justice *w*, and reconcile us to God *x*: and in making continuall intercession for us *y*.

w Heb. 9. 14, 28. *x* Heb. 2. 17. *y* Heb. 7. 24, 25.

Q. *How doth Christ execute the Office of a King?*

A. Christ executeth the Office of a King, in subduing us to himself *z*, in ruling *a* and defending us *b*, and in restraining and conquering all his and our enemies *c*.

z Acts 15, 14. *a* Isa. 33. 22. *b* Isa. 32. 1, 2. *c* 1 Cor. 15. 25. Psal. 110. throughout.

Q. *Wherein did Christs humiliation consist?*

A. Christs humiliation consisted in his being born, and that in a low condition *d*, made under the Law *e*, undergoing the miseries of this life *f*, the wrath of God *g*, and the cursed death of the crosse *h*, in being buried *i*, and continuing under the power of death for a time.

Q. *Wherein consisteth Christs Exaltation?*

A. Christs Exaltation consisteth in his rising from the

day *l*, in aſcending up into Heaven *m*, in ſitting at the right hand of God the Father *n*, and in comming to judge the world at the laſt day *o*.

l 1 Cor. 15. 4
m Mark 16. 19.
n Eph. 1. 20
o Acts 1. 11 and 17. 31

Q. *How are we made partakers of the Redemption purchaſed by Chriſt?*

A. We are made partakers of the Redemption purchaſed by Chriſt, by the effectual Application of it to us *p*, by his holy Spirit *q*.

p John 1. 11, 12
q Tit. 3. 5

Q. *How doth the Spirit apply to us the Redemption purchaſed by Chriſt?*

A. The Spirit applieth to us the Redemption purchaſed by Chriſt, by working Faith in us *r*, and thereby uniting us to Chriſt in our Effectuall Calling *ſ*.

r Eph. 2. 8
14
John 17.
Eph.
ſ Eph. 1. 17.
1 Cor. 1.
2 Tim. 1.
2 Thes.
14.
u Act. 2. 37.
w & 26.
x Ezek.
36. 26.

Q. *What is effectuall Calling?*

A. Effectuall Calling is the work of Gods Spirit *t*, whereby, convincing us of our ſin and miſery *u*, inlightening our mindes in the knowledge of Chriſt *w*, and renewing our wills *x*, he doth perſwade and inable us to imbrace Jeſus Chriſt freely offered to us in the Goſpel *y*.

Q. *What benefits doe they that are Effectually Called partake of in this life?*

A. They that are Effectually Called, doe in this life partake of Juſtification *z*, Adoption *a*, Sanctification, and the ſeverall benefits which in this life doe either accompany or flow from them *b*.

Q. *What is Juſtification?*

A. Justification is an act of Gods fre
grace, wherein he pardoneth all our sins
and accepteth us as righteous in his sight
onely for the righteousnesse of Chris
imputed to us *e*, and received by Faith
alone *f*.

a Rom. 3. 24 25. and 4. 6 7, 8
d 2 Cor. 5. 19 21
e Rom 5. 17 18, 19
f Gal. 2. 16 Phil. 3 9.

Q. *What is Adoption?*

A. Adoption is an act of Gods fr
grace *g*, whereby we are received into t
number, and have a right to all the privi
ledges of the Sons of God *h*.

g 1 John 3. 1
h John 1. 12 Rom 8, 17

Q. *What is Sanctification?*

A. Sanctification is the work of God
free grace *i*, whereby we are renewed i
the whole man after the image of God
and are inabled more and more to d
unto sin and live unto righteousnesse *l*.

i 2 Th. 2 13
k Eph. 4. 23 24
l Rom 6. 4, 6

Q. *What are the benefits which in thi life doe accompany or flow from Iustification, Adoption, and Sanctification?*

A. The benefits which in this life do
accompany or flow from Justification
Adoption, and Sanctification, are, assu
rance of Gods love, peace of Consci
ence *m*, joy in the Holy Ghost *n*, increase
of grace *o*, and perseverance therein to the
end *p*.

m Rom. 5. 1
n Rom 14.

Q. *What benefits doe Beleevers receive from Christ at death?*

A. The souls of Beleevers are at th
death made perfect in holinesse *q*
immediately passe into glory *r*; a

bodies, being ſtill united to Chriſt *ſ*, doe reſt in their graves *t* till the Reſurrection *u*.

ſ 1 Theſ. 4. 14
t Iſai 57. 2
u Job 19. 26, 27

Q. VVhat beneſits doe Beleevers receive from Chriſt at the Reſurrection?

A. At the Reſurrection, Beleevers being raiſed up in glory *w*, ſhall be openly acknowledged and acquitted in the day of Judgement *x*, and made perfectly bleſſed in full enjoying of God *y* to all eternity *z*.

w 1 Cor. 15. 43
x Mat. 25. 23. Mat. 10. 32
y 1 John 3. 2. 1 Cor. 13. 12
z 1 Theſ. 4. 17, 18

Q. VVhat is the Duty which God requireth of man?

A. The Duty which God requireth of man, is Obedience to his revealed will *a*.

a Micah 6. 8. 1 Sam. 15. 22

Q. What did God at firſt reveale to man for the rule of his Obedience?

A. The rule which God at firſt revealed to man for his Obedience, was, the Morall Law *b*.

b Rom. 2. 14, 15. and 10. 5.

Q. Where is the Morall Law ſummarily comprehended?

A. The Morall Law is ſummarily comprehended in the Ten Commandements *c*.

c Deut. 10. 4

Q. VVhat is the ſumme of the Ten Commandements?

A. The ſumme of the Ten Commandements is, to love the Lord our God, with all our heart, with all our ſoul, with all our ſtrength, and with all our minde: and our Neighbour as our ſelves *d*.

d

A. What is the Preface to the Ten Commandements?

A. The Preface to the Ten Commandements is in these words [**I am ye Lord thy God, which have brought thee out of the Land of Egypt, out of the house of bondage** e.

e Exo. 20.2

Q. *What doth the Preface to the Ten Commandements teach us?*

A. The Preface to the Ten Commandements teacheth us, that because God is the Lord, and our God, and Redeemer, therefore wee are bound to keep all his Commandements *f*.

f Luk 1.74. 75. 1 Pet. 1.15. 16, 17, 17, 19

Q. *VVhich is the first Commandement?*

A. The first Commandment is [**Thou shalt have no other Gods before me** g.]

g Exo. 20.3

Q. *VVhat is required in the first Commandement?*

A. The first Commandment requireth us to know and acknowledge God to be the onely true God, and our God *h*: and to worship and glorifie him accordingly *i*.

h 1 Cor. 28.9 Deut. 26.17 1 Mar. 4.10 Psal. 29.2

Q. *VVhat is forbidden in the first Commandement?*

A. The first Commandment forbiddeth the denying *k*, or not worshipping & glorifying the true God, as God *l*, & our God *m*: & the giving that worship and glory to any other, which is due to him alone *n*.

k Psal. [illegible] l Rom. 1.21 m Psal. 81. [illegible] n Rom. 1.25

Q. *What are we specially taught by these words* [**Before me**] *in the first Commandement?*

A. These words [**Before me**[in the first Commandement, teach us, that God who seeth all things, taketh notice of, and is much displeased with the sinne of having any other God *o*.

o Ezek. 8.5 to the end.

Q. Which is the second Commandement?

A. The second Commandement, is, **Thou shalt not make unto thee any graven image, or any likenes of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth; thou shalt not bow down thy selfe to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, upon the third & fourth generation of them that hate me: and shewing mercy unto thousands of them that love me and keep my Commandements** *p*.

p Exod. 34. 4, 5, 6, 7.

Q. What is required in the second Commandment?

A. The second Commandement requireth, the receiving, observing, and keeping pure and intire all such religious Worship and Ordinances, as God hath appointed in his Word *q*.

q Deut. 32. 46, 47.

Q. What is forbidden in the second Commandement.

A.

A. The second Commandement forbiddeth the worshiping of God by Images *r*, or any other way not appointed in his word *s*.

r Deut. 4. 15, 16, 17, 18, 19. Exo. 32. 5, 8. *s* Deut. 12. 31, 32.

Q. *What are the Reasons annexed to the second Commandement?*

A. The Reasons annexed to the second Commandement are, Gods Soveraignty over us *t*, his propriety in us *u*, and the zeal he hath to his own Worship *w*.

t Psal. 95. 2, 3, 6. *u* Psal. 45. 11. *w* Exod. 34. 14.

Q. *Which is the third Commandement?*

A. The third Commandement is, **Thou shalt not take the name of the Lord thy God in vain. For the Lord will not hold him guiltlesse that taketh his name in vain** *x*.

x Exo. 20. 7.

Q. *What is required in the third Commandement?*

A. The third Commandement requireth, the holy and reverent use of Gods Names *y*, Titles *z*, Attributes *a*, Ordinances *b*, Words *c*, and Works *d*.

y Mat. 6. 9. Deut. 28. 58. *z* Psal. 68. 4. Rev. 15. 3, 4. *a* Mal. 1. 11, 14. *b* Act. 38. 1, 2. *c* Job 36. 24.

Q. *What is forbidden in the third Commandement?*

A. The third Commandment forbiddeth all profaning or abusing of any thing whereby God makes himselfe known *e*.

d Mal. 1. 6, 7. *e* 2. 2. & 2. 2. & 3. 14.

Q. *What is the Reason annexed to the third Commandement?*

A. The Reason annexed to the third Commandement is, that however the breakers of this Commandement may

escape

escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgement *f*.

f 1 Sam. 2. 12. 17. 22, 29. 1 Sam. 3. 13. Deut. 28. 58, 59.

Q. Which is the fourth Commandment?

A. The fourth Commandement is, **Remember ỹ Sabbath day to keep it holy: six dayes shalt ỹ labour and do all thy work; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not doe any worke, thou nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattell, nor the stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day, wherefore the Lord blessed the Sabbath day, and hallowed it.** *g*.

g Exod. 20. 8, 9, 10, 11.

Q. What is required in the fourth Commandement?

A. The fourth Commandement requireth the keeping holy to God such set time as he hath appointed in his word, expressly one whole day in seven, to be a holy Sabbath to himselfe *h*.

h Deut. 5. 12, 13, 14.

Q. Which day of the seven hath God appointed to the weekly Sabbath?

A. From the beginning of the World to the Resurrection of Christ, God ap-

pointed the seventh day of the week to be the weekly Sabbath: and the first day of the week ever since, to continue to the end of the world, which is the Christian Sabbath *i*.

i Gen. 2. 2, 3. 1 Cor. 16. 1, 2 Act. 20. 7

Q. How is the Sabbath to be sanctified?

A. The Sabbath is to be sanctified by a holy resting all that day *k*, even from such worldly imployments and recreations as are lawfull on other days *l*, and spending the whole time in the publike and private exercises of Gods worship *m*, except so much as is to be taken up in the works of necessity and mercy *n*.

k Exo. 20. 8. *l* Exo. 16. 25, 26. 27. 28. Neh. 13. 15, 16, 17, 18, 19. 21. 22. *m* Luk. 4. 16. Act. 20. 7. Psal. 92. title. Isa. 66. 23. *n* Mat. 12. 1. to 13.

Q. What is forbidden in the fourth Commandement?

A. The fourth Commandement forbiddeth the omission or careless performance of the duties required *o*, and the profaning the day by idlenesse *p*, or doing that which is in it selfe sinfull *q*; or by unnecessary thoughts, words, or works about worldly imployments or recreations *r*.

o Exe. 22. 26. Amos 8. 5. *p* Act. 20. 7. 9. *q* Isa. 23. 38. *r* Jer. 17. 24. 27. Isa. 58. 13.

Q. What are the Reasons annexed to the fourth Commandement?

A. The Reasons annexed to the fourth Commandement are Gods allowing us six dayes of the week for our own imployments *s*, his challenging a speciall propriety in the seventh, his [illegible] and his blessing the Sabb[illegible]

s Exo. 20. 9.

Q. *VVhich is the fifth Commandement?*

A. The fifth Commandement is, **Honour thy father and thy mother that thy dayes may bee long upon the land which the Lord thy God giveth thee** u.

u Exod. 10. 12.

Q. *What is required in the fifth Commandement?*

A. The fifth Commandement requireth the preserving the honour, and performing the duties, belonging to every one in their severall places and relations, as Superiours *w*, Inferiours *x*, or Equals *y*.

w Eph. 5. 22. x 1 Pet. 2. 17. y Rom. 12. 10.

Q. *What is forbidden in the fift Commandement?*

A. The fifth Commandement forbiddeth the neglecting of, or doing any thing against the honour and duty which belongeth to every one in their severall places and relations *z*.

z Mat. 5. 18. 4, 5, 6. Ezek. 34. 2. Rom. 13. 8.

Q. *What is the Reason annexed to the fifth Commandement?*

A. The Reason annexed to the fifth Commandement is a promise of long life and prosperity (as far as it shall serve for Gods glory, and their own good) to all such as keep this Commandement.

Q. *Which is the sixth Commandement?*

A. The sixth Commandement is, [**Thou shalt not kill** b.]

Q. *What is required in the sixth Commandement?*

A. The sixth Commandement requireth all lawfull endeavours to preserve our own life *c*, and the life of others *d*.

Q. *VVhat is forbidden in the sixth Commandement?*

A. The sixth Commandement forbiddeth the taking away of our own life, or the life of our neighbour unjustly: and whatsoever tendeth thereunto *e*.

Q. *Which is the seventh Commandment?*

A. The seventh Commandement is, [**Thou shalt not commit adultry** *f*.]

Q. *VVhat is required in the seventh Commandement?*

A. The seventh commandement requireth the preservation of our own and our neighbours chastity, in heart, speech and behaviour *g*.

Q. *What is forbidden in the seventh Commandement?*

A. The seventh Commandement forbiddeth all unchast thoughts, words, and actions *h*.

Q. *Which is the eight Commandement?*

A. The eighth Commandement is, [**Thou shalt not stale** *i*.]

Q. *VVhat is required in the eight Commandement?*

A. The eighth Commmandement requireth the lawfull procuring and furthering the wealth and outward estate of our selves, and others *k*.

Q. What is forbidden in the eighth Commandement?

A. The eighth Commandement forbiddeth whatsoever doth, or may unjustly hinder our own, or our neighbours wealth or outward estate *l*.

l Prov. 21. 17 & 23. 20, 21 & 20. 19 Eph. 4. 28

Q. Which is the ninth Commandment?

A, The ninth Commandement is, [**Thou shalt not bear false witnes against thy neighbour** *m*.]

m Exod. 20. 16

Q. What is required in the ninth Commandement?

A. The ninth Commandement requireth the maintaining and promoting of truth between man and man *n*, and of our own and our neighbours good name *o*, especially in witnesse bearing *p*.

n Zech. 8. 16 *o* 3 Joh. v. ult. *p* Prov. 14. 5 25

A. What is forbidden in the ninth Commandement?

A. The ninth Commandement forbiddeth whatsoever is prejudiciall to truth, or injurious to our own, or our neighbours good name *q*.

q 1 Sam. 17. 28 Lev. 19. 16

Q. Which is the tenth Commandement?

A. The tenth Commandement [illegible]

Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his manservant, nor his maid-servant, nor his ore, nor his asse, nor any thing that is thy neighbours *r*.

Q. VVhat is required in the tenth Commandement?

A. The tenth Commandement requireth full contentment with our own condition *s*, with a right and charitable frame of spirit toward our neighbour, and all that is his *t*.

s Heb. 13. 3
1 Tim. 6. 6
t Job 31. 29
Rom. 12. 15
1 Tim. 1. 5
1 Cor. 13. 4, 5, 6, 7

Q. VVhat is forbidden in the tenth Commandement?

A. The tenth Commandement forbiddeth all discontentment with our own estate *u*, envying or grieving at the good of our neighbour *w*, and all inordinate motions and affections to any thing that is his *x*.

u 1 Kin. 21. 4
Ester 5. 13,
1 Cor 10. 10.
w Gal. 5. 26
Jam. 3. 14 16
x Rom. 7. 7.
8. and 13. 9
Deut. 5. 21

Q. Is any man able perfectly to keep the Commandements of God?

A. No meer man since the fall, is able in this life, perfectly to keep the Commandements of God *y*, but doth daily break them in thought, word, and deed *z*.

y Eccl. 7. 20
1 Joh. 1. 8. 10
Gal. 5. 17
z Gen. 6. 5
and 8. 21.
Rom. 3. 9,
[illegible]
James 5. 2,
[illegible]

Q. Are all transgressions of the Law equally heinous?

A. Some sinnes in themselves, and by reason of severall aggravations, are more heinous in the sight of God then others *a*.

a Ezek. 8. 6
[illegible] 15.
[illegible] John 5. 16
[illegible] 17.
[illegible]
[illegible]

Q. What doth every sin deserve?

A. Every sin deserveth Gods wrath, and curse, both in this life, and that which is to come *b*.

Q. What doth God require of us, that we may escape his wrath and curse, due [illegible]

A. To escape the wrath and curse of God due to us for sin, God requireth of us Faith in Jesus Christ, Repentance unto life *c*, with the diligent use of all the outward means, whereby Christ communicateth to us the benefits of Redemption *d*.

c Acts 20. 21
d Prov. 2. 1 to 6. & 8. 33 to the end. Isai. 55. 3

Q. *What is Faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace *e*, whereby we receive, and rest upon him alone for salvation, as he is offered to us in the Gospel *f*.

e Heb. 10. 39
f John 1. 12. Isai 26. 3. & Phil 3. 9. Gal. 2. 16

Q. *What is repentance unto life?*

A. Repentance unto life is a saving grace *g*, whereby a sinner out of a true sense of his sin *h* and apprehension of the mercy of God in Christ *i*, doth, with grief and hatred of his sin, turn from it unto God *k* with full purpose of, and endeavour after new obedience *l*.

g Acts 11. 18
h Acts 2. 37. 38.
i Joel 2. 12 Jer. 3. 22.
k Jer. 31. 18. 19 Ezek 36. 31
l 2 Cor. 7. 11 Isai 1. 16. 17.

Q. *What are the outward means whereby Christ communicateth to us the benefits of Redemption?*

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of Redemption, are his Ordinances, especially the Word, Sacraments, and Prayer; all which are made effectuall to the Elect, for Salvation *m*.

m [illegible]

Q. *How is the Word made effectuall to salvation?*

A. The Spirit of God maketh the reading, but especially the Preaching of the

word, an effectuall means of convincing and converting sinners, and of building them up in holinesse & comfort through faith unto salvation *n*.

n Neh. 8. 8 1 Cor. 14. 24, 25. Acts 26. 18. Psal. 19. 8 Acts 20. 32 Rom. 15. 4 2 Tim. 3. 15, 16, 17 Rom. 10. 13, 14, 15, 16, 17 & 1. 16

Q. *How is the Word to be read & heard that it may become effectuall to salvation?*

A. That the Word may become effectuall to salvation, we must attend thereunto with diligence *o*, preparation *p*, & prayer *q*, receive it with faith & love *r*, lay it up in our hearts *s*, and practice it in our lives *t*.

o Prov. 8. 34 *p* 1 Pet. 2. 1, 2 *q* Psal. 119. 18 *r* Heb. 4. 2 2 Thes. 2. 10 *s* Psal. 119. 11 *t* Luke 8. 15 Jam. 1. 25

Q. *How doe the Sacraments become effectuall means of salvation?*

A. The Sacraments become effectuall means of salvation, not from any vertue in them, or in him that doth administer, them but only by the blessing of Christ *u*, and the working of his spirit, in them that by faith receive them *w*.

u 1 Pet. 3. 21 Mat. 3. 11 *w* 1 Cor. 3. 6, 7 1 Cor. 12

Q. *What is a Sacrament?*

A. A Sacrament is an holy Ordinance instituted by Christ, wherein, by sensible Signes, Christ and the benefits of the New Covenant are represented, sealed, and applyed to Beleevers *x*.

x Gen. 17. 7, 10 Rom. 4. 11 1 Cor. 11. 23

Q. *Which are the Sacraments of the New Testament?*

A. The Sacraments of the New Testament are, Baptisme *y*, and the Lords Supper *z*.

Q. *What is Baptisme?*

A. Baptisme is a Sacrament, wher[illegible]

the Waſhing with Water, in the name of the Father, and of the Sonne, and of the Holy Ghoſt *a*, doth ſignifie and ſeale our ingrafting into Chriſt, and partaking of the benefits of the Covenant of Grace, and our engagement to be the Lords *b*.

a Mat. 28. 19

b Rom. 6. 4 Gal. 2. 27

Q. To whom is Baptiſme to be adminiſtred?

A. Baptiſme is not to be adminiſtred to any that are out of the Viſible Church, till they profeſſe their faith in Chriſt and obedience to him *c*, but the infants of ſuch as are members of the Viſible Church are to be baptized *d*.

c Acts 8. 36, 37. and 2. 38

d Acts 2. 38, 39 Gen 17. 10 with Col. 2. 11, 12

Q. What is the Lords Supper?

A. The Lords Supper is a Sacrament, wherein, by giving and receiving Bread and Wine according to Chriſts appointment, his death is ſhewed forth; and the worthy receivers are, not after a corporall and carnall manner, but by faith made partakers of his Body and Blood, with all his benefits to their ſpirituall nouriſhment and growth in grace *e*.

1 Cor. 7. 14

e 1 Cor. 11. 23, 24, 25, 26. and 10. 16

Q. What is required to the worthy receiving of the Lords Supper?

A. It is required of them that would worthily partake of the Lords Supper, that they examine themſelves, of their Knowledge to diſcern the Lords Body *f*, of their Faith to feed upon him *g*, of their Repentance *h*, love *i*, and new obedi-

f 1 Cor. 11. 28, 29

g 2 Cor. 13. 5

h 1 Cor. 11. 31

i 1 Cor. 13.

k 1 Cor. 5. 7, 8
l 1 Cor. 11. 28, 29.

ence *k*; least, comming unworthily, they eat and drink judgement to themselves *l*.

Q. What is Prayer?

A. Prayer is an offering up of our desires to God *m*, for things agreeable to his will *n*, in the Name of Christ *o*, with confession of our sins *p*, and thankfull acknowledgement of his mercies *q*.

m Psal. 62. 8
n 1 Joh. 5. 14
o John 16. 23
p Ps. 32. 5, 6. Dan. 9. 4
q Phil. 4. 6

Q. What rule hath God given for our direction in Prayer?

A. The whole word of God is of use to direct us in Prayer *r*, but the speciall rule of direction, is, that form of Prayer which Christ taught his Disciples, commonly called, *The Lords Prayer s*.

r 1 Joh. 5. 14
s Mat. 6. 9, 10, 11, 12, 13, with Luke 11. 2, 3, 4.

Q. What doth the Preface of the Lord Prayer teach us?

A. The Preface of the Lords Prayer, which is, [**Our Father which art in Heaven** *t*,] teacheth us to draw near to God, with all holy reverence, and confidence, as children to a father, able and ready to help us *u*; and that we should pray with and for others *w*.

t Mat. 6. 9
u Luke 11. 8, 13. Rom. 8. 15. Gal. 4. 6. Heb. 4. 16. Jam. 1. 17. 1 Joh. 3. 1.
w Acts 12. 5. 1 Tim. 2. 1, 2.

Q. What do we pray for in the first Petition?

A. In the first Petition, which is, [**Hallowed be thy name** *x*,] we pray, that God would enable us and others to glorifie him in all that whereby he maketh himself known *y*, and that he would dispose all things to his own glory *z*.

x Mat. 6. 9. Psal. 67. 2, 3.

Q. What

Q. *What do we pray for in the second Petition?*

A: In the second Petition, which is, [**Thy Kingdome come** *a*,] we pray that Satans Kingdome may be destroyed *b*, and that the Kingdome of Grace may be advanced *c*, our selves and others brought into it, and kept in it *d*, & that the Kingdome of Glory may be hastened *e*.

Q. *What do we pray for in the third Petition?*

A. In the third Petition, which is, [**Thy will be done on earth, as it is in heaven** *f*,] we pray that God by his grace would make us able and willing to know, obey, and submit to his will in all things *g*, as the Angels doe in heaven *h*.

Q. *What doe we pray for in the fourth Petition?*

A. In the fourth Petition, which is, [**Give us this day our daily bread** *i*,] we pray, that of Gods free gift we may receive a competent portion of the good things of this life, and enjoy his blessing with them *k*.

Q. *What do we pray for in the fifth Petition?*

A. In the fifth Petition, which is, [**And forgive us our debts, as we forgive our debters** *l*,] we pray, that God for Christs sake would freely pardon all our sins *m*: which we are the rather incouraged

a Mat 6. 10
b Psal. 68 1, 28
c Rev. 12. 10, 11
d 2 Thes. 3. 1 Rom. 10. 1 Joh. 17, 9 20
e Rev. 22. 20

f Mat 6. 10
g Psal 67 throughout Psal. 119. 36 Mat 26. 39 2 Sam 15. 25 Job 1. 21
h Psal 103. 20. 21
i Mat. 6. 11

k Prov. 30 8, 9 Gen. 28 20 1 Tim. 4. 4, 5

l Mat. 6. 12
m Psal.

to aske, because by his grace we are inabled from the heart to forgive others *n*.

Q. *What do we pray for in the sixt Petition?*

A. In the sixth Petition, which is, [**And lead us not into temptation, but deliver us from evill** *o*] we pray, that God would either keep us from being tempted to sin *p*, or support and deliver us when we are tempted *q*.

Q. *What doth the Conclusion of the Lords Prayer, teach us?*

A. The Conclusion of the Lords Prayer, which is, [**For thine is ye Kingdom, and the power, & the glory, for ever. Amen** *r*.] teacheth us to take our encouragement in prayer from God onely *s*, & in our prayers to praise him, ascribing Kingdome, power, and glory to him *t*: & in testimony of our desire and assurance to be heard; we say, *Amen* u.

THE TEN COMMANDEMENTS

Exod. 20.

GOD spake all these words, saying I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods

II. Thou

II. Thou shalt not make unto thee any graven image, or any likenesse of any thing that is in heaven above, or that is in ẏ earth beneath, or that is in the water under ẏ earth; thou shalt not bow down thy self to them, nor serve them: For I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third & fourth generation of them that hate me: and shewing mercy unto thousands of them that love me & keep my Commandements.

III. Thou shalt not take ẏ name of the Lord thy God in vain. For the Lord will not hold him guiltlesse that taketh his name in vain.

IV. Remember the Sabbath day to keep it holy: Six dayes shalt thou labour and do all thy worke; but the seventh day is the Sabbath of the Lord thy God, in it thou shalt not do any work, thou, nor thy son, nor thy daughter thy man-servant, nor thy man-servant, nor thy cattel, nor thy stranger that is within thy gates: For in six dayes the Lord made heaven and earth, the sea and all that in them is, and

rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother: that thy dayes may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witnesse against thy neighbour.

X. Thou shalt not covet thy neighbours house, thou shalt not covet thy neighbours wife, nor his man-servant, nor his maid-servant, nor his ore, nor his asse, nor any thing that is thy neighbours.

THE LORDS PRAYER, Matth. 6.

OUr Father which art in heaven, Hallowed be thy name, Thy kingdome come, Thy will be done on earth, as it is in heaven, Give us this day our daily bread, And forgive us our debts, as we forgive

forgive our debters, And lead us not into temptation, but deliver us from evill: For thine is the Kingdome, and the power, and the glory, for ever. Amen.

The CREED

I *Beleeve in God the Father Almighty, maker of heaven and earth: And in Jesus Christ his onely Sonne our Lord, which was conceived by the holy Ghost, born of the Virgin* Mary, *suffered under* Pontius Pilate, *was crucified, dead and buried, Hee descended into Hell*, the third day he rose again from the dead, Hee ascended into heaven, and sitteth on the right hand of God the Father Almighty, from thence he shall come to judge the quick and the dead: I beleeve in the Holy Ghost: the holy Catholike Church, the Communion of Saints, the forgivenesse of sins, the resurrection of the body, and the life everlasting.* AMEN.

* i. e. Continued in the state of the dead, and under the power of Death till the third day.

SO much of every queſtion both in the Larger and Shorter Catechiſme, is repeated in the anſwer, as maketh every Anſwer an intire Propoſition, or ſentence in it ſelfe: to the end the Learner may further improve it upon all occaſions, for his increaſe in knowledge and piety, even out of the courſe of catechiſing, as well as in it.

And albeit the ſubſtance of the doctrine compriſed in that abridgement commonly called, *The Apoſtles Creed*, be fully ſet forth in each of the Catechiſmes, ſo as there is no neceſſity of inſerting the Creed it ſelfe, yet it is here annexed, not as though it were compoſed by the Apoſtles, or ought to bee eſteemed Canonicall Scripture, as the ten Commandements, and the Lords Prayer (much leſſe a Prayer, as ignorant people have been apt to make both it and the Decalogue) but becauſe it is a brief ſumme of the Chriſtian faith, agreeable to the Word of God, and anciently received in the Churches of Chriſt.

FINIS.

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